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AND
SPIRITUAL VIGOUR

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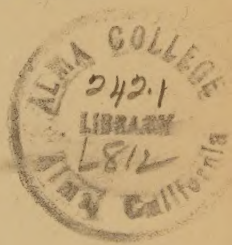
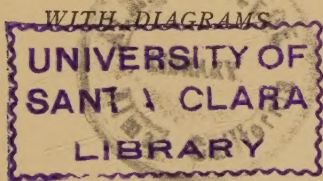
SPIRITUAL VIGOUR

A BOOK FOR
PREACHERS AND TEACHERS

BY
WILLIAM J. LOCKINGTON, S.J.

There is no riches above the riches of the health of the body.

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TO THE
SACRED HEART
OF OUR LORD AND LEADER
JESUS CHRIST

‘ Man was created to praise, reverence and serve God our Lord and by this means to save his soul ; and *the other things* on the face of the earth were created for man’s sake, and in order to help him to attain the end for which he was created. Whence it follows that man must make use of them *in so far as* they help him to attain his end, and withdraw himself from them in so far as they hinder him from it.’—(*Foundation of Exercises of St. Ignatius.*)

PREFATORY NOTE

THE following chapters have been compiled from lectures given to members of the Society of Jesus. The aim of the lectures was to point out the evil effects consequent upon neglect of the body, the house wherein the tenant soul must work ; to show the obligation that exists of taking a rational care of the body and to furnish a practical method of keeping it in good working order.

It has been suggested that they may be of use to a wider audience—to the teachers and preachers who labour so heroically in the vineyard and whose work is often hampered by ill-health. To this end they are here published. The main ideas they put forward are founded primarily on the Spiritual Exercises of St. Ignatius and the Rules contained therein. Written as they were for Jesuit listeners, much illustrative matter was drawn from the lives of Jesuit workers. This has been allowed to stand unaltered.

If in this form they help, be it ever so little, any soldier in the army of Christ, in the work of saving souls, they will have fulfilled their end.

The Author is indebted to Mr. William Blaikie, whose chapter on 'Great Men's Bodies' in his 'How to Become Strong' has suggested the idea and furnished much of the matter of the chapter on World-forces.

W. J. L.

ST. STANISLAUS COLLEGE, TULLAMORE,
March 1913.

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BODILY HEALTH AND SPIRITUAL VIGOUR

PART I

CHAPTER I

BODY TRAINING AND THE SPIRIT OF ST. IGNATIUS

ALMIGHTY God, when He sought for a champion to combat the enemies of His Church, chose him from the foremost fighting nation of that day,—world-seeking, world-conquering Spain. It was a mighty task and He chose a mighty man. Reaching down, with the claiming hand of ownership, He touched the soul of one whose bravery shone bright, even in a nation of brave men ; one, whose martial ardour and indomitable vigour made him a leader among his fellows ; one, who now, at his Creator's touch, was to become one of the great forces of the world,—a force all potent for good and destructive to evil,—Ignatius of Loyola.

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Hanging up his harness and turning his face from the smoke of battle, the fiery young warrior answered the call and began to tread the unfamiliar path of self-abnegation and humiliation. In the face of seemingly insuperable odds, he fought fearlessly forward, following the beckoning Hand of God. Step by step he advanced, till he stood triumphant, with an army behind him,—an army, that, like himself, was vibrant with enthusiasm for the cause of Christ. He is still a fighter, determined and fearless, but a fighter whose whole world circles around one central figure—Christ ; a fighter whose one thought is the furtherance of the interests of his loved Master.

Reading the life story of St. Ignatius one is struck by his marvellous physical power, a gift that enabled his dauntless soul to do so much. He began with a superb physique. ‘ Perhaps there was never a cavalier so hardened to labour,’ says one of his biographers.

He ended, a man bent and grey, but still energetic and vigorous. God had allowed him to wander into the dark paths of sickness and broken health before He permitted him to reach his goal, and the experience thus gained was invaluable to him when directing his followers. They were to be fighters for souls ; they were to be ready to rush into the breach wherever and whenever danger threatened ; they were to carry the message of their Master into

Body Training and Spirit of St. Ignatius 3

lands far beyond the fall of the white man's footstep; their battlefield was to be the whole round earth, and therefore was it that physical endurance was essential to each, lest he fail in the proper fulfilment of his work.

Taught by his own experience, Ignatius realised this, and was constantly impressing it upon his children. Many of these, with their whole energy bent on development of soul, were disposed to neglect the body and in consequence ran the risk of ruining the only vehicle for work that the soul has. The Jesuit, unlike the desert anchorite, labours for his fellow man, and for such a worker, ordinarily speaking, good health is essential. Speaking of St. Ignatius, Fr. Ribadeneira tells us that 'whereas his infirmities and sickness had much obstructed his own advancement in the sciences, he thought it very material to take great care of their (his followers') health.'

He was assiduous therefore in his advice and in his care, lest his eager followers, filled with ardour for soul-training and soul-saving, should neglect their bodies,—tabernacles of the soul,—without which, as far as regards the active service of the neighbour, the soul is useless. In 1536 he writes, 'you can indeed do much with a sound body, but with an ailing body what can you do? A strong body is a powerful help to the accomplishment of much work, either for good or for evil; evil, in

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persons of corrupt and depraved character ; good, in those of good character, whose whole will is turned to God, our Lord.'¹

Fifteen years later, in 1551, in a letter to Fr. Fernandez, Rector of Coimbra, he has the same thought when he says, speaking of the kind of subject that he wished for the Order, 'first of all I desire men born to greater things, by innate vigour of character, strengthened by continued habit ; moreover, possessed of good external appearance, as is required, both by our Institute and by our obligation of dealing with others.'²

Even more forcible is his statement, in writing of love of the neighbour, that 'an ounce of sanctity with exceptionally good health of body does more for the saving of souls than striking sanctity with an ounce of health.'³

In the examination which he prescribes for those wishing to enter our Order he asks, 'What about strength of body ? Is it broken by study ? Is he equal to the labours of the Order ? ' and again, 'before anyone be admitted to first probation it is expedient that those who know him better be asked as to essential impediments.' And first among these he places Health.⁴ Fr. Ribadeneira tells us that 'he paid great attention to bodily health, especially in the young, for without health

¹ *Epist. Ign.*, p. 250.

² *Idem.*, p. 423.

³ *Idem.*, p. 566.

⁴ *Const.* I, iv, D.

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scholastics can neither study nor teach.' Everywhere, from the admission of a novice to the election of a General, we find the same anxious care of the house that the soul must live and work in. 'Let,' says St. Ignatius, 'all those things be put away and carefully avoided that may injure, in any way whatsoever, the strength of the body and its powers.'

In explaining his spiritual exercises St. Ignatius says, 'for, as to go for a walk or a journey and to run are bodily exercises, so is the term spiritual exercises applied to any method of preparing and disposing the soul to free itself from all inordinate affections,' clearly assuming as an evident truth that men exercise their bodies for the sake of getting rid of disordered affections of body. He assumes this as a necessary duty of a man's life and uses it as a basis for his argument that the soul no less must be made strong and healthy, and have exercises to prevent atrophy of function. In the time of St. Ignatius the body was well exercised, but not the soul: to-day religious are so bent on exercising their souls that they have ceased in many cases to exercise their bodies as they should, and as a consequence cannot 'let their light shine before men' as the Sacred Scriptures command.

Even in speaking of penance, he sounds a warning note. 'The chastisement of the body must not be immoderate or indiscreet, in watching, abstinence

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and other external penances and labours, which are wont to do hurt and injure greater good.' ¹

In the Constitutions for the government of the Society, we find it laid down in Rule 49 of the Rector, that 'all Scholastics, except those whom the Rector judges should be exempt, must give a quarter of an hour before dinner or supper to exercise the body.' In Rule 47 of the Summary he insists that some corporal exercise, which may assist both body and spirit, is suitable for all alike, even for those who are to attend to mental exercises. In fulfilment of this rule a Spanish Province gives to its novices half an hour of exercise daily, including Sundays and feast days, under a competent instructor. The juniors have the same, except on feast days, when they have a walk of obligation.

The spirit of St. Ignatius is perpetuated in the letters of the Generals of the Society of Jesus, his successors. I shall conclude with an extract from one, written to the Fathers and Brothers of the Order by V. R. Fr. Francis Piccolomini, inculcating care of the powers of the body.

'For although talent and health are mere natural gifts, which are not absolutely necessary for advancement in the spiritual life, still they are necessary as means and helps in the acquisition of merit and in the pursuit of that peculiar perfec-

¹ Rule 48, Sum.

Body Training and Spirit of St. Ignatius 7

tion, which the Society demands of its members. This is especially true of health, for without it, neither the intellectual pursuits proper to the Society, nor the hardships of common life would be possible. Hence it may be said that an unhealthy religious bears much the same relation to the Order of which he is a member, that a badly knit or dislocated bone does to the physical body. For just as a bodily member, when thus affected, not only cannot perform its own proper functions, but even interferes with the full efficiency of the other parts, so, when a religious has not the requisite health, his own usefulness is lost and he seriously interferes with the usefulness of others.' ¹

In all this there is never question of placing the body on the same plane as the soul, the dominating principle. This must come first always : the body is but the tool in the hands of the artificer, wholly subordinate, but essential to external work, and it is from this standpoint that we consider it in these pages.

Again—we speak only of *neglect* of the body. To some God has given ill-health as a treasure and a key to sanctity. These with broken bodies are heroes, and often shame the rest ; but they are special friends of God, and are treated by Him in a special way, and are a law unto themselves.

¹ *Ep. Generalium*, i. p. 159.

CHAPTER II

BODY TRAINING AND THE SPIRIT OF ST. TERESA

ST. IGNATIUS raised a regiment of active, fearless fighters who waged war against God's enemies in camp and court, city and waste. By his side stands another Spaniard, a woman, marshalling another army equally fearless and potent whose only weapon is prayer and whose field of battle is within the narrow bounds of the Cloister—the contemplative, St. Teresa. She, who was to hold up hands of prayer on mystic heights, who was to work reform against relaxation, bring back the practice of the austerities of the primitive Church, and lift numberless souls to close contact with God, was ever careful against neglect of body, and continually warned and guarded her followers lest in their fervour they should err in this regard.

One of the discalced daughters of St. Clare said of her :

‘ Blessed be God who has consoled us by the sight of a saint whom we may all imitate : she eats,

Body Training and Spirit of St. Teresa 9

speaks, and sleeps as we do, and converses with us without that reserve affected by some who pretend to spirituality. Her spirit is certainly the spirit of the Lord for she is simple and sincere.'

This saint who was to bring back an austere Order to its primitive fervour, casting away much that worldlings hold as essential to life, was ever watching and guarding against error. She insisted that their frugal meals be properly prepared, and sat at table with them, so that by following her example her daughters should keep up their strength. 'Take the greatest care of your health,' she writes to one; 'take everything necessary to give you relief . . . suspend your practices of penance in this time of trial.' She had to fight against excessive zeal and want of discretion in the ardent hearts that followed her, and again and again her solid sanctity shines out. On January 2, 1577, she writes: 'One may go too far in one's desire to suffer for God and one does not find it out till the harm is done.' We find her asking the pertinent question: 'If the health is ruined how is the Rule to be followed?'

The knowledge of the interdependence of soul and body, so often claimed as a modern discovery, was realised by St. Teresa as clearly as it was by St. Ignatius. 'I cannot in truth see,' she writes, 'without sadness and astonishment and without

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complaining to our Lord about it, how the poor soul shares in the body's maladies and suffers from the reaction of its infirmities.'

Her words of wisdom to some who were inclined to follow their own path in the matter of prayer and penance apply with greater force to-day than ever. Writing to these, she says :

'Never forget that mortification should serve for spiritual advancement only. Sleep well, eat well. It is infinitely more pleasing to God to see a convent of quiet and healthy children who do what they are told than a mob of hysterical young women who fancy themselves privileged. . . .'

And with the quiet humour that was always hers, we find her giving similar advice to those outside her own Order who sought her help. To Fr. Gracian, Apostolic Visitor, she writes, 'I often think how ill you used to look in Holy Week. For the love of God do not preach so continually this Lent, nor eat those miserable little fishes. Though you may not perceive it at first, excess of labour on one side and bad food on the other, will not fail to do you harm, and then come temptations. . . .'

In the same letter, complaining of the amount of food supplied, she says, 'the Capitular Fathers ought to impose it upon the priors as an obedience to give proper food to their subjects.'

These are her words speaking of the Carmelite

friars who had consulted her about several points of their Rule,—‘ I thought it right to conjure them to moderate the severity of their penances ; for, seeing the work so well started, I feared that the devil might urge the Fathers to excessive austerities, injurious to their health and so bring it to nothing.’ ‘ O my God,’ she exclaims again, ‘ I wished for health that I might serve Thee better.’

Again warning her children that aridity in prayer and meditation comes very frequently from bodily indisposition, she says, ‘ Take then care of the body, for the love of God, because at many other times the body must serve the soul, and let recourse be had to some recreations, such as conversation, *going out into the fields*, as the confessor shall direct . . . ; it would be wrong in a person who is weak and sickly to undertake much fasting and sharp penances.’ Here is the saint of the sixteenth century ordering the ‘ fresh air cure ’ so often claimed by the physician of the twentieth century as his own.

Reading the above words ‘ as the confessor shall direct,’ one wonders if confessors always look sufficiently to the physical side of penitents for causes of disquiet of mind. This current of warning runs quite through her writings, and we might quote indefinitely. She ever was insistent that health is an essential foundation for austerity.

Thus we see that these great souls who have caught the spirit of Christ intimately, the one

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encircling the earth in active fight, the other hidden behind the Convent wall in mystic prayer, are both of one mind as to the need of treating the body sensibly. St. Ignatius the Saint of active life ! St. Teresa the Saint of contemplative life ! a marvellous pair truly, characters blending in one soul the fiery impetuosity of the glowing South with the deliberate steadfastness of the temperate North.

CHAPTER III

BODY TRAINING AND THE SPIRIT OF THE CHURCH

THE Founders of Orders even the most austere have always legislated for body as well as for soul by a judicious alternation of labour and prayer. In so doing they have been animated by what has ever been the spirit of the Church, which is the spirit of Christ, her Founder. Bodily health was one of the great gifts of Christ, Who so often used it as a stepping stone to the greatest of all gifts,—Faith and Grace. God Himself tells us ‘Health is a faithful ambassador.’¹

‘Better is a poor man who is sound and strong of constitution than a rich man who is weak and afflicted with evils.’ ‘Health of the soul in holiness of justice is better than all gold and silver, and a sound body than immense revenues. There is no riches above the riches of the health of the body.’²

Following His teaching, our Holy Mother the Church is always swift to check excess, whether shown by the Flagellant of the fourteenth on

¹ Prov. xiii. 17.

² Ecclus. xxx. 14, 15, 16.

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the one side, or the Hedonist of the twentieth century on the other.

True, at times the showing of this spirit and this side of sanctity has been obscured by incomplete biographies, written by those whose aim was to set forth the virtues of their subjects and who, missing or ignoring the means by which those virtues were gained, too often painted an inimitable being, seemingly of another order, enthroned afar off, amid the stars.

Noting the severity of the saints towards themselves, these writers did not grasp the part that the body had played in the attainment of holiness, and marking not the care with which the saints trained their bodies to enable them to endure such terrible burdens, they concluded that the poor body, without a moment's respite, was to be curbed, or spurred, or beaten to the earth whence it sprang. Sanctity was to be gained in spite of and not by the aid of this body, the ' Brother Ass ' of St. Francis. Listed macerations are given that appal, and then,—the soul seated on the heights.

They show the soldier, a skilful veteran, hardened and invincible, sweeping resistlessly across the battlefield, blackened with smoke, scarred and bleeding with wounds, yet heedless of his sufferings, laughingly routing the enemy and hoarse with his triumphant cry of victory ; but they write not one word of the long years of barrack-drill and the daily

care on the march, that built up and strengthened that soldier and made him capable of bearing unheeded those wounds that were death to a weakling, but to him the price of success.

A complete biography follows the saint step by step as he climbs the mountain of perfection. Every detail of the struggle is given, even those that, superficially considered, would seem to detract from heroic sanctity. The road lies plain for all to read—steep and difficult no doubt—and our Victor is no longer afar off and inimitable but close-joined to us by the ladder of human happenings by which he climbed to God.

To the thoughtless the saint is a foolish fanatic flying in the face of Nature: to the thoughtful he is a religious genius, a mighty worker, strenuously striving to attain the end of his creation. As one writer has it, 'it might be said that Sanctity is the supreme form of genius and the saints the only true men of genius.' Grace does not drive out Nature and the saint bends Nature to his will. His life, read aright, shows that he uses and cares for his bodily powers and all other things in Nature, in the way best calculated to help him to attain that which was his goal and should be the goal of every human being—Sanctity. For him all creatures are stepping-stones to God and none so small as may be neglected.

A realisation of this fact is very necessary before

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imitation be attempted, else serious error will surely follow. The tyro, who with swelling heart and reverent admiration watches the orator as with golden voice and sweeping gesture he sways the minds of his hearers, and is thereby moved to emulation, will fall far short of his model if he attend solely to voice production and gesture. He must begin at the foot of the mountain and not at the summit. That sweeping gesture tells of a controlled and trained body, every part of which moves with unconscious harmony at the bidding of the dominant soul ; that golden voice speaks of free full-breathing lungs, of tirelessly strong vocal-muscles, of a deep capacious chest that, under perfect control, regulates breath and lung movement ; that flashing eye shows health and strength with resultant power, derived from a body perfect in its parts. There may seem to be but little connection between Gladstone, wielding an axe or building a road at Hawarden, and Gladstone, an orator of orators holding England spell-bound, yet axe and spade were the means that he took to attain and retain the splendid strength of body that enabled him to speak with such passionate energy.

It must also be noted that the devitalization of our bodies by modern methods of living has rendered them less fitted for physical severity than were those of our full-blooded, iron-muscled ancestors. The Church, ever a wise and tender mother, recog-

nises this and has mitigated her fasts and penances to meet changed conditions. As Francis Thompson, writing of these forebears of ours, says :

‘ They went about in the most frightful forms of hair-shirt and yet were unrestingly energetic ; for us it would mean valetudinarian impotence. This implies a constitution we can but dimly conjecture, to which austerity, so to speak, was a wholesome antidote. The mediæval men fight amid the Torrid lands of the East, jerkined and breeched with iron which it makes us ache to look upon ; our men in khaki fall out by hundreds during peace manœuvres on an English plain. . . . We cannot conceive the exuberant vitality and nervous insensibility of these men.’

And these were the beings whom Ignatius and Teresa warned to be careful of their bodies. What would they say to us ?

St. Vincent de Paul, another of the heroes of the Church, when Fr. Almeras, whom he had appointed to succeed him, fell ill, wrote to impress upon him the necessity of keeping in good health.

‘ I write in this manner,’ he says, ‘ from a motive of gratitude towards God and you, and that all the more because it will serve to show you how agreeable it is to God that you should preserve your health. Take every remedy in your power, and

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especially implore the assistance of God, Who will not refuse you that strength of body and mind necessary for His designs upon you in our Company, if you ask it through the merits of our Lord Who has raised us up for His service. Spare nothing then which can contribute to your health and speedy return for which we are all so anxious.'

St. Francis de Sales, the Apostle of gentleness and charity, writing to a nun in the year 1619, says : ' Do not burden your weak body with any austerity but those inspired by the Rule. Preserve your physical strength to serve God with in spiritual exercises, which we are often obliged to give up when we have indiscreetly overworked ourselves.'

The same saint, writing to M. Angelique Arnauld, Abbess of Port Royal, at a time when he was her director, tells her ' Sleep well. To eat little, work hard, have much anxiety of mind and refuse sleep to the body, is to try to get much work out of a horse in poor condition without feeding him up.' Would that the lady had always followed the advice of the saint.

In our own time we find an Archbishop, an eminent director of souls, writing to a nun thus :

' As for evil thoughts I have so uniformly remarked in your case that they are dependent upon your state of health, that I say without hesitation, begin a course of Vichy and Carlsbad. . . . Better

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far to eat meat on Friday than to live at war with everyone about us. I fear much you do not take enough food and rest. You stand in need of both and it is not wise to starve yourself into misery. *Jealousy and all similar passions become intensified when the body is weak.* Much of your present suffering comes, I fear, from past recklessness in the matter of health.'

The Vicar of Christ to-day, His Holiness Pope Pius X, well understood the value of the body as an essential factor for work, when as Cardinal of Venice, addressing his seminarians, he wrote: 'It is my wish to watch the progress of my young men, both in piety and in learning, *but I do not attach less importance to their health* on which depends in great measure the exercise of their ministry later on.' Not for naught does the Apostle St. Paul illustrate his teachings by images drawn from the athlete. Wherever we look we find the same spirit, be it in the solemn silence of the cell of the contemplative or the worldly workshop of the preacher and teacher.

In the Rule of St. Augustine it is ordered that 'the sick when recovering must be well treated so as to speedily regain their former strength. Though the sick should not even desire, the Superior must insist upon what is expedient for his health.' His views on manual labour were such as to impel him, about the year A.D. 400, to write a book 'On the

labour of monks ' to prove that manual labour was part of the obligations of the monastic state.

A Superioress of a religious Order of women, guiding another Superioress, insisted on the duty of eating a sufficient quantity of food : ' if you do not eat enough yourself you will have a sickly Community because the younger religious will be ashamed to take as much as they really require if they see their Superiors pass the food untouched.'

And in writing to another the same foundress showed ' a particular distrust of those who did not eat enough of food. Fervent as she was in keeping up the fasts and abstinences of the Order, she made it a matter of obedience that all should eat enough and that none should presume to practise any self-imposed penances by depriving themselves of any necessary quantity of nourishment. For she argued that if they did not eat they could not work, they could not teach, they could not sing the Divine praises, they could not keep the fasts.'

Of another famous nun we read, ' she worked in the garden, sweeping the walks, weeding, digging, carrying stones. The bodily labour was a rest to her mind and she made it part of her recreation. She improved the food, repairs were undertaken in the kitchen and the refectory, and other works were set on foot with a view to the interests of health.'

And in the Church's records of the lives of those

who were confessors and superiors the same vein of commonsense, leading to sanctity, is found. 'Take more manual works,' says one to a religious harassed and unhappy, 'and your temptations and troubles will disappear.' She did so, and the result proved the wisdom of the advice.

CHAPTER IV

NECESSITY OF BODY TRAINING

WHEN we look into the lives of those to whom the Founders of Religious Orders gave their Rules for the care of the body, we certainly find ample food for reflection. The question springs to our lips, as we read of the feats which they performed, 'What would have been prescribed for us, when they thought such caution necessary in caring for the body of those giant brothers of ours?'

To-day the whole world stands in admiration when the electric spark flashes to the ends of the earth the name of a Marathon winner. Men speak in wonderment of his marvellous endurance and his strength of body. His fellow-countrymen laud him to the skies, and welcome him as though he were a national hero. Yet what Marathon runner has equalled the feat of St. Francis Xavier, taking the traveller's valise on his shoulder, and running for nearly the whole day, on a forest track, by the side of a trotting horse, in his anxiety to reach souls. No wonder that he fell to the ground, fainting and

with torn feet, when evening came, and the race ended. Let one of us try to run *one* mile at a smart pace and we shall get a faint idea of what such a feat means.

St. Ignatius himself when founding his Order *walked* 3040 miles, included in which was one journey of 1020 miles. Look, too, at Ribadeneira, a boy of fourteen and a half years of age, walking from Rome to Paris ; or at little Stanislaus, making his way on foot, across a country ridged with mountains, for one thousand two hundred miles, stopping only when the gates of the Novitiate at Rome closed behind him. Through German forests and down winding Spanish valleys, out across the green plains of Ireland and into the mountain glens of Scotland, the Jesuit made his way, staff in hand, and on foot, obedient to the Rule of his Founder : 'ours must make their journey on foot,' and getting as a result the strength of body that surely comes to him who indulges in that finest of all exercises—walking.

Why is it that we have so few men such as these in the world to-day ? Why is it that for one Marathon runner we have hundreds of thousands whose bodies are absolutely unable to carry them half a mile at racing speed ? Here we can learn a lesson from worldlings. They asked themselves these questions. They saw that their bodies were not so strong as were those of their ancestors ; that

bodily health was slipping away from them. The old family doctor of the past generation had given place to an army of specialists whose waiting-rooms were thronged and whose operating knives were ever in action. Hospitals were multiplied and the light of the apothecary blazed wide throughout the land. They guarded water and food, and boasted of their purified garden cities, and yet these same cities were filled with crowds of stooping, shambling men, with narrow chests and feeble limbs. They sought for a reason for this, found it, and proclaimed aloud as a twentieth-century discovery what St. Ignatius had embodied in his Rules in the sixteenth — ‘men take too much food and too little exercise.’

In the old days men *walked* to and from work, sometimes for several miles ; climbed stairs ; ran through the streets in pursuit of their business, and were, in short, always moving. To-day, they climb into a car that passes their doors and are *carried* to their places of business. Arrived there, buttons are pressed, and elevators carry them aloft to the office chair. Do they wish to consult anyone, the telephone stands within reach ; and there they sit, with intermissions for meals, till they are carried home again. Vacation days come, and are spent, as often as not, seated behind a smoky locomotive or in flying autocar. No wonder that bodies so treated became enervated and debilitated, and refused to perform their functions.

Realising at length where the error lay, men set to work to remedy it and to supply the body, as far as was possible, with its necessary exercise. As a result the shout of the 'physical culture expert' is everywhere heard,—promising to cure people of what, by the exercise of a little commonsense, they could easily cure themselves; and they are crowding to him in their thousands.

The same change of habits has affected the life of religious persons as well. Comfortably resting on cushioned seats, our priests are carried by the rushing locomotive, through forest and plain, across which the old-time missionary tramped on foot, carrying his pack of food and vestments on his back. Where a sick call formerly meant a hard walk of several miles, to-day it means a few steps to the nearest tram-line, and giving a mission does not now mean walking up hill and down dale for several days until one's destination is reached, but only a swift train ride from town to town. This latter change makes our mission work doubly hard. The three, four, or five days of walking from mission to mission gave a complete rest to the wearied brain and tired throat of the old-time missionary, and the exercise and fresh air kept his body healthy. Now-a-days, distance is annihilated by the speedy engine, and mission follows mission uninterruptedly, so that the missionary has continuous work, with the added necessity of keeping the body strong and fit

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for it. For just as in the case of worldlings, our bodies, if deprived of necessary exercise, will rebel and full work will be prevented.

Men of the world have realised the necessity for vigorous action, in a twofold sense, in this matter, and they are doing their best to find a remedy. Why? Merely to get their bodies fit for what they call their work. What about us and our work,—the supreme work on earth, and work that counts for such before God—soul-saving? Each of us holds the Key of Heaven for countless souls,—are we going to use it? And let us not imagine, if we determine to train our bodies, that we are going to begin some new and unheard-of work. There are many of the leading teachers and preachers of the present day both seculars and regulars who, finding that bodily incapacity was interfering with their powers, set to work and removed the disability, and this is not easy, when a man is more than half a century old. One such warrior,—he was over sixty,—gave as his reason for being anxious to get his body into good order: ‘I want to be fit, and keep fit, for all the work that can be piled on me.’

As well might a preacher expect success who relies more on grammar than grace, personality than prayer, and movement in the pulpit than meditation at the *prie-Dieu*, as he who cultivates the soul and through carelessness lets the body break. If the frame of a musical instrument be unstable

and weak, by no elaboration of mechanism will it ever produce music.

When the Apostle cried aloud for ten men with whom he would convert the world he meant men that were *men*, sound in body and mind.

CHAPTER V

BODY TRAINING AND TEMPORAL WORLD-FORCES

By a world-force I mean, a man who stands out from other men and has in an uncommon degree the power of moving and leading them. In all ages and nations the names of such men are honoured and remembered, their memories are cherished and revered by their fellow-men. Right through the centuries, as we read of these moulders of nations, we learn, from their own words or from those of their contemporaries, that one of the main factors in their success was a well-trained, strong body.

Among those intellectual giants, the ancient Greeks, we find Socrates, still a world-force, though living twenty-three hundred years ago. He was a man 'who could bear the longest fasts and the soldier's fare ; he had immense strength and health, and he surpassed all men in physical endurance.' His pupil, Plato, who held that a man educated in mind only and not in body was a cripple, was 'endowed with a robust physical frame, and exercised in gymnastics and attained such force

and skill as to contend for the prize, wrestling at the Isthmian festival.¹ Of the fiery orator Demosthenes we have spoken elsewhere and shown how he strengthened his body by walking and running up-hill, when a friend showed him that he had failed because 'you do not prepare your body by exercise for the labour of the rostrum but suffer your parts to wither away in negligence and indulgence.'

Turning to their neighbours the Romans, we find, standing in the front rank, Cicero, an orator of orators. In early life he was a delicate man with a weak voice, and his fiery impetuous nature soon broke down his body. By systematic exercise he strengthened it, 'and by this management of his constitution, gained a sufficient stock of health and strength for the great labours and fatigues which he afterwards underwent.' We find in his writings this statement: 'It is exercise alone that supports the spirits and keeps the mind in vigour.' His voice still rings across the earth.

Julius Cæsar, his contemporary, was hampered by bodily weakness, but 'sought in war a remedy for his infirmities, endeavouring to strengthen his body by long marches and by simple diet.' How he succeeded is plain to read.

And in later days it is the same story. Napoleon, the modern Cæsar, was 'a man of stone and iron,

¹ Grote's *Plato*.

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capable of sitting on horseback sixteen or seventeen hours ; of going many days together without food or rest, and with the speed and spring of a tiger in action.' Maitland describes him as ' a remarkably strong well-built man at five feet seven inches high.' A dictum of Napoleon was ' the first requisite of good generalship is good health.' His great adversary, Wellington, was a small eater and a great walker.

Gladstone so trained his body daily, that he was governing a nation at an age when his compeers were either dead, or, with wasted bodies, were waiting for death. The magnificent speech which closed the second reading of the Home Rule Bill was made when he was in his eighty-third year, and electrified the House. He trained by walking, and by ordinary exercise. When at the House of Commons he took a walk of two hours, every day, wet or dry. At eighty, he cut down an oak four feet in diameter,—evidently being a believer in the truth of the saying of Horace Greeley: ' the axe is the healthiest implement that man ever handled and is especially so for habitual writers and other sedentary workers, whose shoulders it throws back, expanding their chests and opening their lungs. If every youth and man from fifteen to fifty years old could wield an axe two hours per day, dyspepsia would vanish from the earth and rheumatism become decidedly scarce. I am a poor chopper, yet the axe is my doctor and my

delight. Its use gives the mind just enough occupation to prevent it falling into reverie or absorbing trains of thought ; while every muscle of the body receives sufficient yet not exhausting exercise.'

To return to Mr. Gladstone. ' He had enormous driving power and physical energy,' says Stead, ' and his keen enjoyment of rural life at Hawarden, his famed habit of felling trees, and his always being a great walker, are pointed out as causes of his rare staying power and surpassing accomplishments.' Here are a few extracts from his diary: ' August 31st, 1863, Walked $24\frac{3}{4}$ miles.' He was then fifty-three years of age. In his fifty-fourth year we find this entry: ' September 29th, 6.30 P.M. I have just come in from a fine hill walk of over three hours, quite ready for another, were there light and opportunity.' ' September 30th: I am come in from a nineteen mile walk as fresh as a lark. Very wet. We climbed 3300 feet.' ' October: I have been out for a good seven hours to-day going up Lochnagar,—3800 feet. I walked it all and am not in the least tired, but quite ready if there were need to set out for it again.'

During the next year at Balmoral he writes, ' I have just come in from a sixteen mile walk, quite fresh and pleased with myself! for having in my old age walked a measured mile in twelve minutes.' Evidently this was no user of cushioned chairs and consequent cathartics. In his seventy-first year

he walked seven miles, travelled forty miles and delivered three speeches of from forty-five to fifty minutes each, all within the one day. The contemplation of such a day's work by an old man gives one cause for thought, if a few hours in the schools daily or the celebrating of a second mass on Sunday is felt to be a burden.

Another famous Englishman, Lord Palmerston, who for sixty years was a leading statesman, tells us that 'every other abstinence will not make up for abstinence from exercise.'

John Ruskin insisted on his students taking vigorous physical exercise, and led his class out in person, armed with shovel and pick, to make roads. In Chapter VI of 'The Stones of Venice,' he writes : 'Now it is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity.'

President Eliot of Harvard College writes : 'To attain success and length of service in any of the learned professions, including that of teaching, a vigorous body is well-nigh essential. A busy lawyer, editor, minister, physician or teacher has need of greater physical endurance than a farmer, trader, manufacturer or mechanic. All professional biography teaches that to attain lasting distinction in sedentary indoor occupations which task the brain and the nervous system, extraordinary toughness

of body must accompany extraordinary mental powers.'

Of Bismarck, the founder of modern Germany, we are told, 'he never could have accomplished his work without that herculean frame and iron constitution.' He wrote in the year 1878, when in his sixty-third year: 'I always did what I had to do with all my might, whatever really succeeded I paid for with my health and strength,' and he had amassed health and strength from his boyhood onward until it was colossal;—'what impresses everyone is his air of vast bodily strength.'

Of that sterling Catholic, Garcia Moreno, we read: 'Nature had given him all the eminent qualities that formed the man of action. Tall and upright, with a robust constitution, everything revealed a man of untiring energy. In troublous times he was on horseback from morning till night, and his iron constitution resisted all fatigue.' This is the man of whom Pius IX said: 'Ah, if he were but the king of some powerful nation the Pope would have someone to support him in this world.'

Washington, the father of his country, was a man of tireless endurance, 'few equalled him in strength of arm or power of endurance, and he was a man of most extraordinary physical strength.'

One of the leaders of the American bar, speaking at Chicago, and enumerating the causes that make for success, said: 'It is the same old story of the

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sound mind and the honest heart in the sound body. The sound body is at the bottom of it all. The stomach is indeed the key of all professional eminence. If that goes back on you, you might as well throw up your sponge.'

These examples are but few and taken at random, but they are sufficient to show that physical vigour is a tremendous factor in giving power to man to move other men. How these men stand out high above unknown millions of their fellows! How they swayed them and drew them through the years in countless armies obedient to their wills, as the mighty tidal-wave is drawn by the all-compelling lunar force. Imagine such bodies tenanted by fighting Catholic souls! What work could they not have done in saving souls for Christ! St. Ignatius, looking at the great world-forces, who at their will moved nations and who trained hard and long before they got the requisite vigour of body, wishes us to learn from them a lesson. 'A man incapable of succeeding in the world,' says he, 'is incapable of succeeding in the Society of Jesus, while those who have the qualities necessary to secure worldly advancement make excellent subjects for religion.' Fr. Meyer has the same thought in the sentence: 'The heroes of the Cross are cast in the same natural mould as the heroes of the world.'

CHAPTER VI

BODY TRAINING AND SPIRITUAL WORLD-FORCES

ON every page of the history of the Church, and in the Sacred Scriptures from Genesis to the Gospels, shine out a host of names of those who were both temporal and Spiritual world-forces, mighty heroes all.

In the beginning stands the figure of Moses the lawgiver, dominating all, and resisting fearlessly the all-powerful Pharaoh. He was eighty years of age when he began to lead the people into the desert and one hundred and twenty when he died, and it was thought worthy of being recorded in the Scriptures that he still possessed his bodily powers, 'his eye was not dim, neither were his teeth moved.'¹

David, when reproached for daring to attack Goliath, answered :

'I kept my father's sheep, and there came a lion and a bear and took a ram out of the midst of the flock, and I pursued after them and struck them and

¹ Deut. xxxiv. 7.

delivered it out of their mouth ; and they rose up against me, and I caught them by the throat and I strangled and killed them.'

No anæmic weakling this !

St. Paul, a saint, and one of the manliest of men ! Read what he tells us of his labours in chapter xi. of his second Epistle to the Corinthians :

' Five times did I receive forty stripes save one, thrice was I beaten with rods, once I was stoned, thrice was I shipwrecked, a night and a day I was in the depth of the sea. In journeyings often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness.'

Truly a record which shows that he was a man of iron will and iron body. There he stands, the prototype and model for all times of the fearless missionary.

He worked with his hands, for he was, like all Jews, a tradesman. The Talmud enjoined on every Jewish father to give his son a trade. Paul's master said : ' He that hath a trade in his hand is like a vineyard fenced ' ; and another Rabbi : ' He that

teacheth not his son a trade doth the same as if he taught him to be a thief.' With a body hardened by work and exercise he ever upheld the dignity of labour. 'We exhort you, brethren,' he tells the Thessalonians, 'to work with your own hands,'¹ striving to guard them against the effeminate white-handedness of the degenerate Romans.

The Apostles were men of great physical strength whom no labour could tire. See them after the great labour of feeding four thousand men besides women and children, pulling all night against a head wind and heavy sea.

And those great world-forces, the Founders of religious Orders,—how they have ever guarded bodily strength! The worldling, aye, and sometimes the ignorant Catholic, divides the monks of the Church roughly into fanatical death-in-life morbidities or carousing idlers. Are they not depicted thus on many a canvas? The cadaverous monk staring at a skull or gloomily digging a grave! The sleek Sybarite feasting sumptuously! On every wall we see them! Yes, there they hang! creations without foundation in fact, perpetuating falsehood. For what are they but the result of the conjunction of a vagrant artist-model draped for the nonce in cowl and gown, and the imagination of an ignorant or malicious painter? The honest student of the monks of the Church finds them the possessors of

¹ 1 Thess. iv. 11.

unbounded commonsense, whose works were such that our present-day civilisation is possible because of them.

Under St. Anthony, austerities were practised at will by the hermits, whose one aim was personal sanctification; but St. Pachomius soon limited them, and in the fourth century St. Basil brought all austerity under the control of the Superior, in order to prevent individuals, by their indiscretion, rendering their bodies unfit for work.

St. Gregory Nazianzen, writing to his friend St. Basil, says: 'Who will give us back those days when we worked together from morning till night felling timber, building walls, planting and watering trees, and so tiring ourselves with wheeling of heavy barrows that our hands were blistered for long after?'¹

Palladius, in his account of the Egyptian monks, says: 'One of them is busy with work in the field, another in the garden, a third in the bakehouse, a fourth at the forge: this one works as a carpenter and joiner, that one cleans and mends clothes; another tans leather, and yet another makes shoes; here one copies beautiful and dainty books, there one weaves baskets large and small.'

To the Abbess of a Roman convent, Demetrius, the daughter of one of the highest families in the city, St. Jerome writes: 'As soon as you have

¹ *Greg. Naz. Ep.* 9, 13.

finished your prayers in the choir, let not the wool from your hands ; let your fingers ceaselessly work at the shreds of the distaff, or press the woof in the shuttles of the loom. Collect the produce of the sisters' industry to arrange it for weaving, and look well how the sisters do their work. If badly done, find fault with it, and show them how to do it.'

In the fifth century the great St. Benedict, the father of Western Monasticism, founded his Order ; his Rule is a legislative marvel of moderation, discretion and commonsense.

St. Anthony's hermits ate little, were careless of what they wore and reduced sleep to a minimum. St. Benedict in his Rule, in order to safeguard the body, gives definite orders about food, clothing and sleep. He orders for each monk a pound of bread daily and two dishes of cooked food at each meal, and has minute directions for the care of the sick. He ordained that the habits worn should fit the wearer, be sufficiently warm, and not too old. Again he commands that each should take from six to eight hours of unbroken sleep daily, with the addition of a siesta in summer, and prescribes a blanket, a coverlet, a mattress and pillow to each. This is the Rule that Bossuet called 'an epitome of Christianity, a learned and mysterious abridgement of the whole doctrine of the Gospels, of all the institutions of the Fathers, of all the counsels

of perfection.' And this was drawn up nearly fifteen centuries ago.

In his Rule work comes first as a means of elevation to goodness—work of course interpenetrated with prayer. He went himself to Subiaco that he 'might be wearied with labours for God's sake.' To the neophyte seeking to join him he gave the spade and billhook to clear and cultivate the briary wilderness. The forty-eighth Chapter of the Rule speaks of the importance of manual labour, to which are set aside never less than five hours daily. No wonder that such an Order turned trackless wastes into fertile fields, and covered Europe with those glorious poems in stone, her ancient Cathedrals. They worked with their hands at the command of their Founder, primarily to keep their bodies fit and strong for prayer and spiritual works, and incidentally they civilised barbaric Europe. They are working still in this twentieth century. Visit New Norcia in the west of the Australian Continent and see strong-bodied sons of St. Benedict teaching arts and crafts to the savage. To understand how the world-force, St. Bernard, could macerate his body as he did and yet be untiringly active, one must watch him in those early days of his training, when he so strengthened and built up his body that it carried him through labours that seem to us superhuman. Of those days, soon after his admission, his biographer writes: 'He undertook with ardour the rough

work that filled the days of the religious of Citeaux. Soon his body was fatigued under the heavy labour and his delicate skin torn by handling the spade and the hoe. It was in no easy-going way that he wielded the fork, but, thoroughly active, he applied himself to it as if it were the one work of his life. More than once he fell, too feeble to support such labours.'

Then they set the young monk to work at mowing, but here he was positively dangerous. When he began to swing the circling steel, he set all around him skipping beyond the danger zone, and we are told that 'his awkwardness with the scythe obliged his superiors to separate him from his brethren during the hours of manual labour.' The Abbot, not desiring the untimely end of any of the brethren, set Bernard cutting wood or carrying loads on his shoulders, with intervals for the practice in solitude of the art of scythe swinging. Bernard, to quote his biographer, 'was deeply afflicted, and in the simplicity of his heart prayed with tears to God to make him a capable worker so that he could rejoin and work with his brethren.'

He kept practising, and finally his prayer was granted. 'Bernard was accustomed to say, congratulating himself and with a kind of triumphant joy, that he was the best mower of the lot of them.' Bernard with limb-losing awkwardness determinedly

swishing the scythe was the forerunner of the St. Bernard who startled Christendom.

Francis of Assisi was a handsome cavalier who was foremost among the young nobles of Assisi in deeds of daring, and their recognised leader. He had trained his body so that by his strength and fearlessness he dominated the hot-blooded youth of that Italian city. St. Francis of Assisi used that strength for two years, carrying stones and mortar as a common labourer to repair ruined churches. A tireless worker, just before his death he dictated his last testament in which he exhorts all to the observance of the Rule, particularly as regards poverty and *manual labour*. How his spirit lived through the centuries is seen by the lives and works of the sturdy Franciscan pioneers who, sandal-shod, strode from California to China.

Within their monasteries are to be found workshops for teaching carpentry, forges for teaching the working of iron, brickyards and tileyards, and the workers and teachers are the priests themselves. Of them as of the other Orders is it true that the hand that held the artist's brush and illuminated manuscripts in a manner that is at once the admiration and the despair of modern artists,—at another time is at work in the bakehouse or the farmyard or the garden. These men understood the dignity of labour, and preached by their example. Many nowadays speak eloquently of the dignity of labour

who—perfectly satisfied if the world sees them lying on back with spanner in hand tightening the underbolts of the aristocratic motor-car,—yet shrink from being seen delving with the plebeian spade or swinging the democratic axe.

Of the nun, St. Clare, the spiritual daughter of St. Francis, speaking of her Rule to her nuns, we are told in the quaint English of Caxton: 'She would that they should work and labour with their proper hands in such works as she had established to them. She would that when they had done their bodily travail they should go to prayer, for prayer is a thing that pleaseth much God. And she would that in praying they should rechaufe their bodies, and that they should leave and depress negligence and all coldness of heart, and be kindled and lighted in the holy love of God, so that instead of coldness they should be hot with devotion.' Again, *manual works* to keep the body in condition for prayer, and at prayer 'rechaufe the body,' that is keep it warm, so that it will not impede the soul at prayer. How many of us labour with our 'proper hands' and indulge in 'bodily travail' daily? These great saints realised the necessity of striving for a sound mind in a sound body as a foundation on which to build a solid spiritual edifice. St. Ignatius as we have seen was so strong of body that his biographer writes of him: 'Perhaps there never was a cavalier so hardened to labour.'

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St. Dominic and his followers, the Thundering Legion of the Holy Church, who girdled the earth and bound it to God by the Rosary of our Mother, look to body as well as soul. 'Govern the body by fasts and abstinence as far as health permits,' says their Rule, and then goes on to warn the stronger against being scandalised at the necessities of the weaker brethren. And their life of incessant travel in the open air was conducive to health and strength. From the days when the fearless Las Casas stood thundering at the royal gates of Spain in fierce denunciation of the atrocities perpetrated upon the defenceless, trustful Indians, to the present, the army of St. Dominic has ever been on the march, uplifting and civilising.

No wonder heroism was the rule and not the exception among such men. Fr. Aduarte was only acting as he had been trained to act, when, run through the body by Chinese pirates, he pressed his hand on the gaping wound and stopped the rush of blood while he crept along the deck and heard the confessions of the dying soldiers before he fell unconscious.

Of one of the spiritual daughters of St. Dominic, the foundress of a congregation, we read: 'She possessed in a remarkable degree that magnificent physical organization which so often accompanies great moral force. Hers was one of those cases in which the physical constitution allies itself to the

moral one and with unshrinking firmness sustains the energy of the will.' Another follower of St. Dominic is St. Catherine of Siena, a world-force so mortified personally, that her words on body training will come as a surprise to many.

'I desire,' she writes, 'to see in thee the holy virtue of discretion which is necessary for us if we wish to be saved, because it proceeds from the knowledge of ourselves and of God, and is an offspring of charity. Indiscretion is harmful to self and to others; on the latter it makes us impose burdens without judgment. The discreet soul does not take its pleasure in any act of penance; penance is but an instrument. If meat once a day is not enough, then take it as often as four times a day if needful.'

'Discretion requires that penance be used as a means. Our foundation must be laid in the desire of God, not in penance. To build on penance is to build on sand, and I have seen many penitential devotees who lacked patience and obedience because they studied to kill their bodies and not their self-will. These wanted to judge all persons by themselves,—all by one measure. Whoever did not walk *their* way seemed to them to be on the road to damnation.'

'Indiscreet penance does not teach restraint upon impatience, nor upon other sinful impulses; in these matters it leaves the will weaker than straw.'

St. Francis de Sales was a splendid rider and fencer. Several young men, angered at his influence for good, wished to disgrace him by proving him a coward, and learned to their cost, of his prowess as a fencer. They thought that his gentleness meant weakness. Waylaying him, they set upon him; but he fought them, disarmed them and brought them to their knees crying for mercy. Later on we find him visiting his flock around Mont Blanc. 'He climbed the heights though almost dying from cold and exhaustion, yet going on energetically.'

Lacordaire went out into forests to cut down trees for building purposes. With axe and tools on shoulder, he led his brethren to the attack on the forest pines. And this is he who caused crowds to gather at the door of the Cathedral of Notre Dame at five o'clock in the morning to secure, at the expense of seven or eight hours' waiting, the hearing of his marvellous oratory.

St. Charles Boromeo climbed on foot the mountains of his diocese, carrying his own luggage. He penetrated almost inaccessible fastnesses, creeping around precipices on hands and knees, to reach the hitherto neglected mountaineers of his flock.

These great souls and their armies of followers were the bridge builders, the road makers, the tree planters, the architects, the civilisers of every land wherein they dwelt. Would you know the quality

of their work as nation-builders? Study the Franciscan in North America, the Jesuit in South America, and to-day the Benedictine in Australia and Trappist in Africa.

Every priest, by reason of his vocation, is, or should be, a world-force. God has called him to stand out before and direct his fellow men, and if he is a keen fighter he will neglect nothing that may help him to fulfil that highest of all callings,—that of an Apostle, who is to draw men from error and sin, and set them marching along the road that ends at the feet of Christ. Thanks be to God, wherever we look, we find such men bravely fighting for God. We see them with the subtle Chinese and the elusive Hindoo ; teaching the dull Eskimo in his burrow by the Yukon flood ; living in the Arctic ice and amid the Coral mazes of the Pacific, and everywhere, as soon as one falls, another rushes forward to take up the work. The same to-day as yesterday : Ignatius, with his thousand-mile walks ; the Franciscan striding across continents ; De Sales among his mountains ; St. Vincent de Paul with his slaves ; the sons of St. Dominic shouldering their canoes through tangled forest, from river to river ; world-forces every one with bodies tough as steel, and world-forces that are our Brothers and our Models.

The gaining of efficiency rests with ourselves alone. And our efficiency lessens in proportion to our progress along the line of decreasing bodily

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power, which begins with slight indisposition and ends in serious illness. In this latter stage the soul is as useful, as far as external work is in question, as would be a disembodied spirit in aiding to check the onward rush of a runaway horse.

Let us look to our talents, and not wrap them up and hide them away in the napkin of an inefficient body.

CHAPTER VII

NECESSITY OF BODY TRAINING FOR RELIGIOUS TEACHERS

OUR teaching religious to-day are the models and moulders of the men and women of to-morrow. Enter the classroom! There is nothing in the atmosphere to attract the attention of a worldling,—yet it is within these four walls that the great battle of modern times is being waged. There is nothing very heroic or striking, externally, in the quiet figure clad in black that rules in this little kingdom, yet against that figure is directed the might of nations. And the reason is not far to seek. You are standing in the workshop whence issue the men of the future, and it is the teacher who fashions them. He takes the raw material and works steadily at it moment by moment, shaping and moulding until under his patient hands it takes form. This is slow, hard, wearing work. It means years of indefatigable labour, and often with no apparent good result. The priest or missionary has arduous work, but it has its immediate consolations. He takes the soul,

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leads it to the feet of God, and leaves it there inexpressibly happy and grateful ; he sees daily the visible manifestation of God's grace and love for man, and his work is directly spiritual. Besides, he has constant change of scene, which from a natural point of view helps to relaxation of mind and prevents monotony.

The teacher on the other hand has no such aids, but must pace the one circle throughout the year, must speak for four or five hours daily to an audience that is often unwilling and on subjects that are only indirectly spiritual. He must spend himself pointing out the right path to the wayward and thoughtless, content if his work in many cases fructify only when the light of the lantern of Death shines in upon the soul and enlightens it. There he stands at his post, a heroic figure, content to wait until he meets Christ for a full recognition of his splendid self-sacrifice ; for he stands on guard against the forces of evil which to-day, more than ever before, strive with might and main to grasp the young soul and hold it for their own.

And he who wishes to join this gallant band must be well prepared in soul and body. When the young teacher appears for the first time in the classroom, 'What is he like ?' is the question, and thirty or more critical judges, sitting in conclave, watching every movement, noting every trick and mannerism, will answer it and pronounce judgment,—outside.

He may be able to translate all the odes of Horace, to beat old Homer himself at Greek, to juggle with differential calculus,—it matters not. If he comes in nervous, and hesitating, and not sure of himself, the small boy will rub his hands with glee,—and commence to educate him.

Here it is that body training tells. An untrained body is the primary cause of bashful nervousness. There is a lack of control over the muscles, and the result is painfully evident. The soul may be strong and determined, but the body will not obey; it may be as brave as a lion, but, handicapped by physical weakness, it must fight for recognition. True, the strong soul will conquer in the end, but only after a struggle that would have been unneeded, had it been set in a body so trained as to be able to control all external signs of emotion. The Boy is in great measure a little animal and is moved by what he sees. If he is impressed by the external man, then it will be comparatively easy to reach his heart. And this, certainly, is worth while, for we dig straight in on a mine of gold. It is a glorious and effective work, if well done—for may we not say all other soul-savers are but occupied in patching up teachers' failures?

Therefore is it the duty of a teacher to finish his course of studies prepared, and well prepared, in both mind and body for his work. First of all, the physical labour alone that is involved in the

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controlling of a class, makes it hard, wearing work. Many of the pupils have to be conquered and guided aright and have no wish for such training. Under his care the teacher finds the stupid boy, the fiery boy, the sulky boy, the everlastingly lazy boy,—all requiring different treatment to develop them into good men. For this work, the master must have himself well in hand, for if nerves show, and with aching head and tired muscles he becomes irritable, his power for good is lessened. Superadded to controlling power comes Education, with its round of examinations, its themes by the score for correction, its preparation of class work, its schemes for obtaining the best work possible. If a man be fatigued, this cannot be well done, for fatigue clogs the brain. A tired man cannot set a lively pace to a class, and a class always follows the pace of its teacher.

And this twofold strain is present daily throughout the life-work of the teacher. If the body breaks down under the incessant toil, another, one perhaps already heavily laden, must step forward and carry on the work, and he of the crippled body must rest,—like a soldier who with blistered feet has fallen out on the march and must lie by the roadside while his comrades stride by.

It is a glorious work and right gloriously is it being done. Wherever we look what heroes do we not see! Preacher and teacher stand side by side,

fighting ever, year in, year out, working at high pressure always,—human locomotives as tireless and tenacious as though their splendid souls were working in bodies of rubber and steel instead of ordinary flesh and blood. They are our models, and if we wish to imitate them we must build up bodily strength such as they possess. Then, in city or in wilderness, in confessional or in classroom, nerves will never take command, and every soul will be received as it should be, by the representative of Him Who is the Fount of Kindness.

Right through the work of the preacher and teacher there is a call, and a heavy call, on our bodily strength, and we must prepare for this from the very beginning. It is in our early days that the seeds of good or evil are sown, and often they are long in fructifying. Nature will endure a tremendous strain before she breaks down,—the body is such a superb machine,—but when it does break, it is equally long in mending. Students forget their bodies and find, often before middle age, that the neglected mechanism refuses to work, and they have to try to repair the half-built body.

They realise the truth of the saying: 'Learning in a broken body is like a sword without a handle or artillery without a gun-carriage.' The field may be white with the harvest, but if the labourer be too weak to wield the sickle that harvest will never be gathered.

CHAPTER VIII

NECESSITY OF BODY TRAINING FOR PREACHERS

WHEN we review the life work of a priest, and see how at every stage of his career there is demanded of him a tremendous output of bodily energy, we can understand the anxiety of our Holy Father the Pope, of Bishops, of Superiors concerning the physical powers of their soldiers.

In the Seminary or in the Novitiate spiritual ammunition is stored up by the young Levite, and he grows accustomed to his new method of life. This is a task, the strain of which will tell heavily on a body, whose powers at this period are often immature, unless it be built up and strengthened. Added to this labour, is that of garnering material ammunition for the fight ahead, by the study of sacred and profane sciences.

The years spent at these are long and wearing, and will injure the body unless the effects of the long hours spent at desk and classroom are counter-acted daily by judicious attention to the cramped, inactive body. The student must, behind the

sheltering walls of the training school, so train soul and body, that when on the battlefield he will be in good fighting form. Men are apt, rightly or wrongly, to be influenced by first impressions, and the body it is with its powers that produces these. An advocate may be learned and capable, but if he cannot speak, his learning and power cannot move men. Demosthenes was taught this by the jeers and laughter that drowned his effort when, with an untrained, weak body, he essayed to speak to the critical public of Athens.

When the young priest steps from the student's room into the arena, ready and anxious to save souls, at once he finds his physical energies taxed. Sunday after Sunday through the years he must announce the message of good tidings, and announce it in such a way as to ensure its retention by minds that are often not too receptive. He is the medium between God and man, and souls will be lost if the medium be inefficient. St. Paul insists on this in chapter x. of his Epistle to the Romans :

‘ For the same is Lord over all, rich unto all that call upon him. For whomsoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in Whom they have not believed ? Or how shall they believe Him of Whom they have not heard ? *And how shall they hear without a preacher ?* ’

To do his work properly a preacher needs a great store of bodily strength. First, there is the heavy mental labour of sermon building to be accomplished during the busy hours of the week, and the, to many, not less arduous task of committing the sermon to memory. Secondly, there is the heavy bodily and mental labour of delivering it. If when Sunday dawns, it finds him worn and fatigued, he cannot perform this duty properly. To deliver it with energy, to rivet and hold the attention of every listening soul, to drive home with emphasis every point and lesson is no easy task for a strong man, and it becomes almost impossible for a weak man. When the amount of splendid talent displayed by preachers in the writing of sermons is considered, can it be concluded that the effect produced is commensurate with the effort? Often the failure is because of bodily defect. The knowledge is there, the goodwill is there, but the untrained muscles are unequal to the call upon them—for muscular energy and fitness are as essential to voice production as they are to any other bodily movement.

Can we compare the working power of a tired, broken man, who drags himself wearily into the pulpit, with that possessed by one of vigorous personality, electric with energy and magnetic force? Certainly not, and the history of oratory has this truth written on every page. We speak, of course, of the ordinary Providence of God and

of our necessary co-operation and never of saintly souls, who, with ill-health of God's giving, are mighty forces for Christ. As we said in the beginning, these are a law unto themselves. The orator needs a strong body because his calling is one that makes such demands on nerve-force and vital energy. Look at Webster in America, 'a steam-engine in breeches' Sydney Smith called him; O'Connell in Ireland; Fox, Burke, Gladstone in England. All were men with a superabundance of energy, and of exceptionally healthy bodies. We have seen how Gladstone by daily exercise kept his body in good order and at the age of eighty could still move with marvellous force the souls of his auditors.

The orator must also have plenty of physical strength in reserve. If he come down from the pulpit quivering with emotion, with nerves out of control, and must lie prostrate for hours to recover his exhausted nerve-force, it is plain that he is expending his capital and will soon become bankrupt.

It is in the Seminary that this strength must be acquired by persistent daily drill. The tones of the youthful student Bernard Vaughan for years rang through the silences of Lancashire fells as he breasted their steep sides, purposeful to strengthen voice and body for the ministry. To-day that same voice rings in stentor tones from the pulpit. And thus it ever is—no great result is ever got but as the outcome of persistent purpose.

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To the exhausting work of preaching must be added that of the confessional with its mental and physical strain, a combination the burden of which no weak body can efficiently bear. Look at the life of a Catholic missionary. His day's work begins at 5 A.M. and finishes at 10 P.M., he preaches twice or thrice in the day, and sits motionless in the narrow darkness of the confessional for eight, nine, or ten hours daily, during every minute of which the mind must be as alert and attentive as that of a Judge seated on the Bench hearing a lawsuit. Think of the amount of energy and nerve-force spent in the labour of such a day ; multiply it by fourteen and you have the amount expended on a mission of a fortnight. Search for the missionary on the day after the close of the mission, and you will find him, probably one hundred miles away, preaching with undiminished vigour the doctrine of his Master. And as has been shown in a former chapter the work is more difficult now than formerly. Then the missionary went swinging across mountain and plain in a health-giving walk, resting and revivifying mind and body in the open air and sunlight. To-day he curls up in the corner of a closed carriage behind a puffing engine, and unless he takes precautions the body is deprived of the exercise essential to its well-being.

The life of the priest in a parish in a lesser degree is a life of the same strain. He has his confessional,

and his late Masses, his sermons and his sick-calls from January to December, and added to these are financial worries, sodalities and schools. If he is to be equal to the task, good health is essential, and good health can neither be gained nor retained if he remain confined in study or confessional. 'I have no time,' complains one. Make time. Fifteen or twenty minutes a day are well spent if they save a month in a hospital or at a Spa. Gladstone was a busy man,—he had to govern, not a parish, but a nation, and he always made time for his daily exercise. Some years ago a noted lawyer was shot through the head by the man he was prosecuting. His surgeons thought that he could not possibly recover, yet he made a recovery so rapid that it astounded everybody. The reason was given by a recorder of the event. 'Never in his life had he been in better condition to face a physical crisis. *Three months before, realizing the strain that was coming in the big trials, he had taken to regular hours and systematic exercise.* He was firm, lean, pure of blood and normal of nerve when they put him on the operating table. Seven weeks later he was addressing an audience,—talking with all his old power and fire.' Note the italicised words. If every preacher and pastor *trained* for his work as did that lawyer, what an immense increase of motive power for good would not the Church gain.

CHAPTER IX

BODY TRAINING SUITABLE FOR CLERICS

MANY, when they hear of body training, conjure up visions of club-swinging, boxing, and strange contortions of body on the bars and ropes of a gymnasium. They recall memories of strong men, posing in striking attitudes, with huge muscles bunched into prominence, and dismiss the matter from mind as one of no interest to them. This is because they have erroneous ideas of the subject. As well might a man, advised by his physician to take horse-riding for liver-awakening, object, because he does not approve of horse-racing. For us, there is no emulation of strong men, no building of massive muscle. Such action would be a hindrance and not a help. There is no question of athleticism for us. The world to-day is mad in its pursuit of body-strength, its sports, its games, its records. Proficiency in bodily exercise has become a profession in life, just as in Pagan times.

We have a different end in view. We do not propose to cultivate the body for its own sake, but

to make it a pliant, durable instrument of the soul, one that is able and willing to carry out all its commands, be these ever so arduous or difficult. It is not a question of exercise for love of exercise but as a means to an end. Just as, for instance, a teacher sometimes joins in the games, and plays them as well as he can, to train boys and to get a grip on them, and thus mould characters that otherwise he would not have been able to influence.

It is not so much *external* muscular strength that we aim at getting, though a reasonable amount of that is necessary, as organic and internal muscular strength. A man may have the arm of a blacksmith and the leg of a professional runner and yet be the possessor of a chest so narrow as not to be able to permit of healthy heart and lung action. It is the latter good and not the former that the preacher and the teacher require. Shoulder muscles may be firm and strong, while the abdominal muscles are so flaccid and useless as to be liable to rupture at the slightest strain, a condition of body which renders stomachic and intestinal health almost impossible.

It is not the number of inches between his head and his heels that makes for work, but the possession of good organs. Bismarck was huge, but 'His little Excellency' Windthorst fought him and frightened him and beat him. Ignatius, Xavier, Cæsar, Napoleon, Gladstone were all men of only

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medium height. Whether a man weighs one hundred and twenty pounds or two hundred pounds is of no moment, provided that every pound is a working pound and not accumulated waste. Nevertheless, a soul that God intends to dwell in a one hundred and twenty pound body is going to be impeded in action, if it finds itself clothed and cumbered with one weighing nearly two hundred pounds.

The training must aim first at developing the body and its organs and secondly at keeping them in a healthy condition when developed. Where development is needed, steady work at muscle building must be done. A hollow chest does not necessarily indicate holiness, nor a bent head always mean recollection. In the one you have a cramped heart and lungs, that have no room for expansion; in the other a voice-box bent and twisted and in no condition for strong speech. The chest must be built up and kept in position by shoulder, back, and rib muscles, thus giving a roomy thorax, and allowing full play for lung development and heart action,—so essential in a teacher and preacher. The throat must be strengthened by special exercise that will give vigour and tone to the vocal organs and remove all fear of speaker's sore throat, a malady arising sometimes from misuse but more often from a flaccid set of muscles that cannot bear the strain put upon them. If the stomach, the centre whence radiates energy, and the

digestive organs be out of order our training must be turned towards them, and so with other parts of the body.

The second aim of our training, namely, the keeping of the body in a healthy condition, is more difficult than the former. One will find that with the increase of years comes a tendency to increase of weight, and that this increase decreases our power of active work somewhat. A common experience, when this condition of body is noticed, is for a man to determine to take exercise and remedy it. He buys a pair of clubs or dumb-bells, brandishes them long and energetically, takes long walks, and finds, to his astonishment, that he has gained everything and lost nothing; he has gained muscle, where unneeded, and appetite, and, as the scales point out, weight, the one thing that he desired to lose. He generally steps off the scales disheartened, gives his apparatus away, and accepts his increased size as inevitable,—and natural.

He was working on a wrong plan. His efforts affected his arm, leg, and shoulder muscles, parts that were already developed, and did not affect the muscles that were the cause of his trouble, namely, the abdominal and rib muscles. In most men these are flaccid because never used, and cannot keep the contained organs in a healthy state and natural position.

The appended exercises are intended especially

to strengthen these muscles of the trunk—muscles that play so important a part in the vital functions—and also the internal muscles that hold the organs in place, while at the same time the exercise stimulates and tones up the organs themselves. Exercise causes muscle to become strong and healthy, invigorates the nerves, and sets the blood circulating vigorously, for every time a muscle contracts, the flow of blood through it is increased. Healthy life means movement, and Nature has given that instinct to all living beings, setting the colt galloping over the grass and the inverted small boy turning handsprings on the pavement.

CHAPTER X

BODY TRAINING AND ITS EFFECTS

THE effects of good health, resultant from good training, are far reaching for preachers and teachers. It brings sunshine into life, and you spring out of bed each morning, vibrating with energy and thanking God that you have the chance of doing another full day's work for Him. Things that, when we were unwell, seemed hard, become easy ; difficulties disappear, more work is possible and sickness is averted.

Desolation, which often is only another word for dyspepsia, becomes a thing of the past, ' blues ' vanish, and you look out upon the world and see that it is good. Wrinkles disappear and temper straightens out. Bad temper is the outburst of a selfish soul, but quick temper is often the flash of an untrained body refusing obedience to an oft-times sterling soul within, and, as such, ceases when the soul obtains command. Nerves cease to exist, for strong nerves and strong muscles go together, and you will be more charitable. For if a brother

with his nerves all quivering attack you, you can, to use a riding term, 'sit tight,' and make allowances for him, a very necessary thing in our life. We have to live twenty-four hours of each day together, and naturally, nerves sometimes get highly strung. Always keep this fact in mind, when tempted to contrast the temper of our fellow-workers with the equable front of worldlings whom we may meet for a few moments once or twice in the course of a month.

A healthy, capable worker in a school or parish is simply invaluable, a reliable man, always ready for any emergency. He is a human locomotive, with the safety valve lifting, and every ounce of energy at work. Of course, he is always happy,—why should he not be? He is walking with the Hand of God Almighty on his shoulder from dawn till dark, as he spends himself giving to Him the best that is in him. He does not go around seeking consolation when in a difficulty, nor act as a wet blanket at recreation, but can always look for and find a bright side of things,—even though he look to the far side of the grave for it. Always satisfied, always willing, he makes others happy with the sunshine that comes from a full knowledge of his vocation.

Good health helps us to be patient and silent under insult and wrong, when this makes for duty better done. The souls for whom we labour are

often unreasonable, often ungrateful, often crooked, but the trained worker never hesitates. Strong and self-contained he moves serenely on ; no display of temper mars his work, no hasty word is uttered, however great the provocation. Like the missionary calmly wiping his face, when spat upon in the Japanese street, or that Little Sister of the Poor, who, struck across the face when begging food for her old people, calmly answered, ' That is for myself, and I deserve it ; please now give me something for Christ's poor,' such a worker sees only souls here below, and Christ above, waiting for them. A healthy body will keep the mind broad and even ; it has no place for brooding suspicion to lurk ; it will help the soul to take a wide view of life and prevent that narrowness of thought, so fatal to work, to which our life of continual introspection tends. It is like a musical instrument on which the soul is the performer. If the instrument be out of tune no amount of skill on the part of the player will produce harmony. Nay, the more he strives, the greater the dissonance, harassing both to himself and to his listeners ; but, let the chords be attuned, and instantly a glorious wealth of melody is evoked, that entrances all who hear it. And, as by the perfect musical instrument the soul of the musician speaks straight to the souls of his auditors, with never a thought, on the part of either, of the material instrument,—so, in the perfect man, soul speaks

to soul, and no thought of the body—the material medium of communication—comes between.

Two years ago, a traveller on a Chinese river boat saw two men dressed as Chinese, seated in the blazing sun among the poorer passengers. Noting their European cast of features, he made inquiries, and found that these men, travelling like coolies, carrying a package of rice, their food, like any other coolies, were Europeans, and priests, and he wondered how it was that they could live amid such hardships.

Those men were Catholic Priests.

All of us can remember the mad rush for gold to the Klondyke. This valley is out on the Northern edge of the world. Nature has pushed her ice barriers far to the South of it and fringed them for leagues with impenetrable forest and towering mountain and treacherous river, as though to guard her treasure. Men, lured by the golden gleam, essayed to break through. In tens of thousands they plunged into the unknown wilderness, pushing in frenzied haste through forest and cañon and river.

By thousands they fell and died, and but a remnant crept out on to the deadly Yukon plain, every step on which was a fight for life.

Some of the first of these hardy adventurers were making their way across the frozen Alaskan waste, when they saw ahead something moving,

that stood out black against the blinding white of the snow. Stumbling through snow-drifts, waist-deep in ice-hollows, jumping treacherous crevasses, they pushed on, and the dark spot gradually took shape. It was a loaded dog-sledge, and in front hauling laboriously were a man and a dog. He was alone, and they stared in wonder at him, as if to ask what manner of man was this, so contentedly travelling in this land of dreadful silence,—a land that seemed to be the tomb of all living things that ventured into it. He gave them cheery greeting as they passed by, stopping not, for here the race was to the swift and strong, and wished them good fortune. Their guide knew him, and they learned with astonishment that it was not love of gold that had made him risk his life on that frozen tundra. That grey-haired man with the kindly face, buffeted by the icy wind that cut like a whip-lash, and bent low under the sledge rope, was the best-known man on the Klondyke. His sledge was loaded with medicine and food for poor sick miners, ‘his boys,’ as he called them, whom he kindly cared for in a hospital that, with his own hands, he had helped to build, in the town in the valley of gold. They saw him next day, as he came down the street, still harnessed to the sledge; they saw the crowds that rushed from the canvas buildings on either side and pressed forward to shake his hand, and laughingly take the sledge from him, and swing along the street,

filling it from side to side, to where at the far end stood his hospital ; they saw him enter, and when they heard the shout of joy that burst forth from the inmates, at the sight of the only man that stood between them and death, tears sprang to their eyes, and they too pressed forward to change a word with and press the hand of a hero. Too soon there came a day when the axe and the sledge rope fell from the once strong hands, and he lay, dead, among the boys whom he loved. They buried him, in the frozen earth, between his hospital and his church.

That man was a Catholic priest.

Such are the men who to-day are in the fighting line of the Church, and, thanks be to God, their name is legion. Let us raise our hand in homage to these heroes. To-morrow we shall have to take our place in the same line, therefore—*Get ready.*

CHAPTER XI

BODY TRAINING AND MORTIFICATION

THE very practice in itself is a great mortification. It requires strong force of character to enable one, day after day through the years, without intermission, to persevere in keeping the recalcitrant body in order. The deep breathing day by day to gain lung power for preaching ; the building up of throat and chest and resonant voice ; the training of strong and obedient muscle, so necessary to us always, means hard, unremitting toil,—toil that will not be continued unless we be animated by a strong love of our vocation. To work at aching head, or tired limbs, when every fibre of the body is crying for rest ; to pull steadily at obstinate muscles for a quarter of an hour daily, intent on keeping ‘ our health and strength for the service of God,’ as St. Ignatius writes, means going squarely against our natural tendencies, and this steady determination of the will certainly makes toward solid virtue.

Added to this is that other part of body training,—the regulating of our food. This gives us a field

of penance that we are ever walking in, for it stretches before us to the grave.

Body training does not mean body-pampering. Just as athletes, in preparing for a contest, will deny themselves many things for a short period to get as fit as possible, so we athletes of Christ shall have to deny ourselves many things, not for a short period, but throughout our lives, to make ourselves better able to fight for Him. This means virtue of no mean order. On the contrary, he who trains his body for any other reason, is like a skilled worker, who, possessing a fine set of the instruments of his trade, spends his days sitting at home and polishing them, taking a childish delight in keeping them free from dust, arranging and rearranging them, instead of wearing them out and, if need be, destroying them by use.

Not thus did the mighty soul of Xavier act ; it set its body facing deadly perils by sea and by land, forced it through the blistering heat of India, into the fever jungles of Eastern Asia, wore it out with superhuman labours by day and by night, and finally threw it on the beach at Sancian, and left it there.

Keeping my body in order means the avoidance of all that will impede my work for God,—the ‘*tantum quantum*’ of the Exercises, where St. Ignatius, speaking of the use of creatures—and of these, our body is for us a principal one—says :

‘ Whence it follows that man must make use of these in so far as they help him to attain his end, and withdraw himself from them in so far as they hinder him from it.’

Food ! just what is good for me. Sleep ! enough to keep the fighting machine in order. Exercise ! sufficient to keep my faculties clear and bright. Everything comes under review and is weighed in the balance of Christ. ‘ Is that an impediment to my work ? ’ asks the earnest follower of Christ ; and on being convinced that it is so, instantly responds, ‘ Out it must go.’ ‘ I am a soldier, maybe only one of the rank and file, but I’ll be a fighter every inch of me.’ That’s the spirit that is wanted, and that’s the spirit that will win.

‘ Troublesome,’ you say, ‘ and rather extraordinary.’ Yes, it is troublesome and it is rather extraordinary, but we are extraordinary men ; if we are not, we ought to be. There is a hot, hard fight ahead of us, and we must be as perfect as possible. The more perfect each one is, the more efficient is he for the work of Christ, and the perfect man for our work is one who is perfect in soul and body.

This means a daily immolation of self. For example,—a man comes out of the classroom or confessional, dull and weary, his head aching and his whole being tired. It is easier far for him to drag himself to his room and lie on his bed, than to

go out, and by a swinging four or five mile walk work out of his system the blood-clogging poison placed there by the vitiated air that he has been breathing for hours. Yet, if he follow the former course, he will remain heavy and tired as before, and probably have a sleepless night; while in the second case he will rejuvenate the whole body, coming home with oxygenated blood, feeling fresh and vigorous and ready for more work. Again, appetite may clamour and demand gratification, but restraint must be put upon it. The will must always rule it, and decide whether the cry be one of habit or of necessity, and act accordingly. We are creatures of habit, and a body accustomed to a large amount of food during the years when growth and exercise on the college fields require it will clamour for a continuance of it, even though the necessity has ceased. This conquering and ruling of the appetite, continued daily, affects the character, and makes for that perfect obedience of body which renders it a plastic instrument for the soul, and an aid to the acquirement of virtue.

With a body thus strengthened one can bear more mortification, physically and mentally, than before. The trained man is more sure of himself in an emergency, knowing just what he can do, and this makes for stability of character. The soul can spur such a body on to undertake and to do works that, were it weaker, would be impossible.

Greater penance can be undergone, and with safety, because with the self-knowledge that the training gives, each knows the limits of his powers, and a penance that would injure an untrained body is borne laughingly by a trained one.

PART II

CHAPTER I

PRACTICAL SYSTEM SUITABLE FOR CLERICS

THIS system of body training for clerics has two parts ; the first is concerned with the proper use of food ; the second contains a set of exercises calculated to invigorate those organs of the body that are most liable to suffer from neglect. Attention to both parts is essential to success.

In arranging exercises that would be suitable for us, two initial difficulties have to be met. First, the question of time. We are very busy men, and with all the goodwill in the world can find little time to spare from our press of work.

Secondly, the question of apparatus. Experience proves that exercises requiring much apparatus are soon discontinued, on account of the trouble they involve.

What is wanted is a set of exercises that require no special preparation, and very little time, to

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work through them. The exercises of this system have been designed to meet these requirements. Fifteen minutes every day is ample time, ten minutes is good, and even a steady five minutes works an improvement. The floor of a room, and an old chair, are all that are required, except, perhaps, a rug or blanket to spread upon the floor.

No violence is needed, but steady, vigorous persistence.

Do not be alarmed if muscles become a little stiff and painful,—they are only waking up after years of somnolence, and the soreness will pass away after the first month of steady exercise. Do not expect that, in four or five weeks, you are going to correct the neglect of years. Persevere steadily for six months at least, and then you will find tangible results. When you begin, write down measurements of hips, waist, and chest, with date, and compare with measurements taken six, twelve, and eighteen months later. This leaves less play for the imagination, and besides, it keeps up enthusiasm, when it is found that the truthful tape records improvement, be it in decreased waist or increased chest, for the former shows organic normality, and the latter greater lung power and better heart action.

CHAPTER II

FOOD

THE first part of this system of body training relates to the proper taking of food. Many will find attention to this a matter of difficulty. It means continual self-restraint, it means daily mortification, it means constant effort to obtain right government of appetite. Error on either side, by excess or by defect, must be avoided, and the golden mean, the road whereon stands Virtue, striven for. To step steadily along this path has always been a burden to the flesh, which ever wishes to listen to the pleasant sounding call of appetite. To combat this tendency we find God giving instruction in the Sacred Scriptures to His chosen people in words :

‘ Be not greedy in any feasting, nor pour out thyself upon any meat, for in many meats there will be sickness, and greediness will turn to choler. By surfeiting many have perished ; for he that is temperate shall prolong life.’¹

¹ Ecclus. xxxvii. 32.

‘He that is temperate shall prolong life’: think of what the prolongation of life means in the saving of souls. Every added year means an increase of valuable experience and efficiency. The matured man who has at his command the garnered treasures of long experience is a mighty force whose power increases as the years pass. Such a one who, with body full of physical vigour and mind steadied by time and stored with knowledge, is young at fifty, is a tremendous power for good among his fellow men, and one that will draw souls to Christ with irresistible force. ‘By surfeiting many have perished’; if they perish and go Home, even though it be but a few years before the time at which God intended that they should go, such defection from the ranks of the soldiers of Christ means loss of souls.

In the thirty-first chapter of the same book, verse 24, God states another result of temperance in eating and drinking that will interest sufferers from insomnia,—‘Sound and wholesome sleep,’ He says, ‘is with a moderate man—he shall sleep till morning.’ What weary waiting in the ante-chambers of physicians and fruitless journeyings across the earth, in search of lost health, would be prevented by attention to these Divine instructions!

Again, in chapter xxxiii, verse 25, we find: ‘Fodder and a wand and a burden are for an ass: bread and correction and work for a slave.’ The

slave here typifies the body, the 'Brother Ass' of St. Francis. Note the order of instruction. Before all is placed food,—food for the ass, bread for the slave. The body must be fed else it will be useless ; and fed plainly—fodder and bread—that it may perform the labour that it must be taught to bear. Here we have the basis of the teaching of the Church in this regard. Care well for the body, then correct it, not in a manner calculated to incapacitate it, but so that it will do its work aright. This means renunciation of self and the finding of liberty, and, as à'Kempis says, 'Thou canst not possess perfect liberty, unless thou wholly renounce thyself. Forsake desire and thou shalt find rest.' Nature will rebel, but the keen fighter will conquer, because, as the same author says, 'This is not the power of man, but it is the grace of Christ, which can and doth so much in frail flesh ; so that what naturally it always abhors and flies from, that, through fervour of spirit, it encounters and loves.'

As we have seen in former chapters, this is ever the spirit of the Church and her great sons, the founders of her religious orders. Everywhere we find, from the earliest ages onward, careful legislation on this subject of food. Take, for example, the teaching of St. Ignatius in this matter. The following are his rules for food, written after much prayer and thought :

‘I. The first Rule is that there is not so great a need to abstain from bread, because it is not a food in regard to which the appetite is wont to become inordinate.

‘II. Abstinence is more suitable with regard to drink than with regard to eating bread. Therefore each must consider well what is wise for him, that he may allow himself to take it, and what is hurtful that he may renounce it.

‘III. Very great or entire abstinence must be observed with regard to ‘exquisite and rare delicacies,’ because in this respect the appetite is more ready to exceed, and temptation more prompt to excite us to experiment. We may succeed in this in two ways ; first, by accustoming ourselves to eat coarser food ; secondly, by taking delicacies in smaller quantities.

‘IV. The more we retrench in nourishment (always avoiding privations injurious to health) the more easily we find the quantity suitable for us, and for this reason—on the one side abstinence, by meriting for us the lights and consolations of grace, gives us more facilities in knowing what sustenance our corporal powers require ; and on the other the weakening of the body, betrayed by the difficulty of fulfilling our spiritual exercises, teaches us by experience what is necessary for sustaining the body.

‘V. While eating, represent to ourselves Christ

our Lord living with His disciples and eating at the same table with them, and take Him for our model in the use of all our senses. The mind being occupied with such a matter, it will be easier to be moderate.

‘VI. At another time one may consider, while taking food, the lives of the saints, or make some pious contemplation, on some spiritual matter, so that this diversion of mind may weaken the too lively feelings of nature.

‘VII. Let him above all guard against his mind being completely engrossed in what he is eating, and be careful that he be not hurried through yielding to his appetite, but let him be master of himself both in his manner of eating and in the quantity he eats.

‘VIII. In order to remove all excess it will be very profitable after dinner or after supper, or at some other time when one does not feel any desire to eat, to determine the amount for the next dinner or supper and thus in like manner every day to determine the amount which it is fitting to eat, and not by yielding to greediness or temptation to exceed this amount ; but in order the more to overcome every inordinate appetite and temptation if he be tempted to eat more, let him eat less.’

If these Rules be followed they will certainly give bodily health in a marked degree. Study them thoroughly, and each one ‘will discover how

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much the support of his bodily health requires.' Man to-day more than ever needs to pay attention to what he eats. It is an age of food adulteration. 'Very great and entire abstinence must be observed with regard to delicacies,'—how many times has a fee been paid by patient to physician to obtain this advice !

'By accustoming oneself to eat coarser food' ;—compare the hale and hearty Scotchman, fed on good healthy oatmeal, with the eater of mysterious mixtures. A glimpse at the advertisements that fill magazine and newspaper, lauding the virtues of some patent food or some patent medicine, tells of the fate of the latter. However, study is what is required in the case of these rules and not comment, for they speak for themselves. An eminent student and a distinguished guide in the spiritual life, Fr. Meschler, S.J., says, writing of them :

'Besides, for one who intends to give so many days to prayer in the spiritual exercises, a wise moderation in eating and drinking is necessary ; partly in order that he may derive great profit from the exercises and partly that he may preserve his bodily strength unimpaired. *Our manner of taking food has a decided influence on our spiritual life and in particular on prayer.* On the other hand the contemplation of Christ's Passion naturally urges

us on to penance and fasting ; and so a prudent admonition here will not be out of place and serve to prevent harm.

‘ The Rules may be reduced to three points : the quality of the food, the quantity, and the manner of taking it. Mortification should be practised more particularly in the use of delicacies, and most of all in the matter of drink, especially in what is spirituous. In general, we ought to accustom ourselves to simpler and coarser food, using delicacies either not at all, or very sparingly. From this rule we learn incidentally what it is that may lead us into disorder, namely our own appetite as well as the evil spirit,—the very two that were the cause of the first sin. How necessary it is to guard against a liking for drink requires no proof. For the proof lies in the evil results which in this matter are far more serious than any disorders arising from eating. The mere suspicion of a weakness in this direction would be degrading and ruinous to a religious and an apostle. The same may be said of a taste for delicacies. It is degrading to a high-minded man even from a natural point of view. What fruit would our sermons produce if anything of this nature could be cast up against us ? The saying of the worldling would be true of us : “ I despair when I hear you preach, but my hope revives when I see you at table.” With regard to delicacies the best rule is to use them not at all,

or only occasionally ; and even then with the moderation we observe in taking physic.

‘ The fourth and eighth rules have reference to regulating the quantity of our food. What is of first importance here is to find out and reach the golden mean. And what is the *golden mean* ? It is simply that measure of food which frees us from the discomforts arising from eating too much or too little, and enables us to attend to our affairs quietly and vigorously until the next meal, when we take our food again with a good appetite. Nature itself seems to point this out. For Almighty God has so disposed the vegetative functions of our body, that in a normal state of health they may not disturb the spiritual. But how shall we come to a knowledge of the right mean ? . . . We must ourselves find it out by trial, that is, by observing and making trial of the quantity of food with which the above-mentioned object can be obtained. This does not mean, however, that we are to go on reducing the quantity of our food indefinitely. Nothing could be more hurtful to one’s health, especially when one’s system has not yet reached its full development. Let the trial be made, and if we seem to have discovered the right mean, then let us stop there without scruple. But it may be asked, are we never allowed to exceed this amount ? Certainly we are ; and at times it may be even our duty to do so, in order that should we ever stand in need of more

food, we may be better able to take what is proper. Let us shun all excess, bearing in mind however that temperance admits of degrees, just like the fair price of merchandise. It is not lawful to sell beyond the highest market price ; but between the highest and the lowest there is still left no slight freedom of action.'

The statement, which has been italicised, that 'our manner of taking food has a decided influence on our spiritual life and in particular on prayer,' is taken from Suarez de Relig., S.J., I. 9 c. 6, n. 6. '*ad usum mentalis orationis, ut continuari possit haec moderatio in victu imprimis necessaria est.*' In another part of the spiritual exercises, St. Ignatius says: 'When we cut off what is superfluous this is not penance but temperance'—some may err here.

It is an old and true saying that most people dig their graves with their teeth. Appetite and not intellect decides the quantity and kind of food eaten. The Church has often been commended for her salutary fasting and abstinence laws, by those without the fold who, knowing nothing of her doctrine, saw only their health value.

In this matter each can easily learn what food is suitable for himself. Begin by diminishing the amount taken. Go slowly ; it will be probably two years before you get a thorough knowledge of your

bodily needs, and you must avoid all rash and hasty experiment.

Chew food well—particularly bread. Change the amount taken, with the years. A young man growing must eat plenty, because he has to build up his body as well as to restore daily waste. Later, only sufficient is required to restore waste tissue. Food is fuel for the machine, and must be taken and enjoyed rationally, else indigestion follows. Find the amount necessary, and take it, and no more, for superfluity overloads organs and injures them. Most people eat at least one-third too much, and in consequence their organs cannot continue normally healthy under the strain, and trouble begins. Do not take as much food on a day when you are sitting at home or in the confessional as on one when you are hard at work in the classroom, or walking on sick calls. It is this steady slavery to the call of the meal-bell three or four times a day, whether the body needs it or not, that clogs and cripples the stomach and intestines. And for good work it is essential that these be in good order. Too much food, insufficient exercise and the flaccid muscles resulting therefrom, are to-day the causes of the prevalence of constipation. Ignorance, and a resultant carelessness, that is astonishing, are often met with in this regard. Many an aching head painfully throbs, and many a weary brain refuses

to act because of this. A continuance of this condition disorganises the whole system of the body for it clogs it with poison.

One word to sufferers from this persistent foe of sedentary workers.

First—use no drugs.

Eat plenty of fruit at breakfast : use a little pure olive oil on meat and vegetables : never drink during meals but at the end of them when all solid food has been eaten.

Take a glass of water before breakfast and another at bed-time, and if constipation be obstinate put a teaspoonful of salt into each glass : when regularity is established cease using the salt.

Devote about ten minutes daily to Nos. I, II, III, IV, V, VI, VII, XIII of rug exercises and (c) of body twists and three minutes to massage exercises for stomach, particularly No. IV.

Lastly—use no drugs.

Hæmorrhoids which nowadays bring so many to the operating table, and are frequently the result of carelessness in this matter, may often be avoided by a thorough cleansing with cold water after every evacuation.

Do not begin to study immediately after break-

fast. Our breakfast, unlike that of Continental countries, is a substantial meal, and all mental application must be avoided for at least half an hour afterwards. To act otherwise will induce digestive trouble.

There is, as St. Ignatius suggests, plenty of opportunity for penance in abstaining from sugar, delicacies, and the various indigestible comestibles that are grouped together under the name of sweets or second course.

Do not take as models old and formed warriors, whose bodies are set and hardened, and who use them knowing exactly their powers. A boy cannot carry the arms of his father, nor imitate him in his way of life,—he will only cripple himself if he tries. A novice or seminarist has, or should have, a greater appetite than a man of thirty years of age.

The following foods should be used sparingly : butter, bacon, cream, potatoes, carrots, turnips, beet, beer, cognac wines, sugar and pastry. Others may be used more freely, such as brown bread, oatmeal, fruit, beans, peas, cabbage, lettuce, onions, and lean meats. Buttermilk is an excellent drink.

The subjoined list of average weights in prime of life and at age of forty-seven may be of interest ; by studying it one may judge how near to ' fitness ' he

is. They are of course only approximate. Average weight of man of :

5 feet should be at prime 113 lbs. : 47 yrs. 134 lbs.

5 „ 1 inch „ „ 117 „ „ 136 „

5 „ 2 inches „ „ 121 „ „ 138 „

5 „ 3 „ „ „ 124 „ „ 141 „

5 „ 4 „ „ „ 129 „ „ 144 „

5 „ 5 „ „ „ 134 „ „ 148 „

5 „ 6 „ „ „ 139 „ „ 152 „

5 „ 7 „ „ „ 146 „ „ 157 „

5 „ 8 „ „ „ 151 „ „ 162 „

5 „ 9 „ „ „ 158 „ „ 167 „

5 „ 10 „ „ „ 166 „ „ 172 „

5 „ 11 „ „ „ 178 „ „ 178 „

6 „ 0 „ „ „ 185 „ „ 183 „

Steady attention to food is of paramount importance, and it is useless for a man to expect health of body until this fact is grasped. No amount of exercise will keep a body in working order that is daily overloaded with food. The earnest body trainer must turn his attention to this point before all else, and he must keep his attention fixed on it right through the years.

Keep to the Rules of St. Ignatius, and you will follow a splendid guide.

CHAPTER III

HINTS ON EXERCISE

IN going through these exercises the following must be observed :

1. *The mind* must be bent on the work and in earnest.

This means all the difference between development and non-development. Just as a prayer, read for ten years without being known by heart, may be memorised in ten minutes if the mind be concentrated on the doing of this, so, too, does the will influence development of body, and if its attention be fixed with determination on the strengthening of a particular part of the body the effect will soon be noticeable.

2. They must be done with enjoyment, and vigorously.

3. Regularity must be observed : ten minutes daily is better than an hour once a week.

4. If after exercising one cannot sleep, rub down with a damp towel. Take tepid in preference to cold baths.

5. To avoid monotony select any exercises that you wish and work at those, and vary them at pleasure.

6. Keep breathing regularly, right through all exercises, and keep the body at *Position*, as explained below.

7. All movements must be done slowly and steadily, with no jerking nor violence. As an example of the rate of speed, in the side chair exercise E. it should take fifteen seconds to place head on floor and fifteen more to regain upright position.

8. Be careful always to guard against excess. Some begin body training as if they expected to cure in six weeks the accumulated ailments of years, and as a consequence succeed only in injuring the overtaxed body. *Festina lente*. For the first six months little advance may be apparent—the body is trying to recover lost ground—but thence onwards good results show plainly.

Games as a form of exercise are useful mainly for the mental relaxation which they afford. An hour on a handball court, for instance, is an excellent mental rest—for the mind bent on following the course of the elusive ball is fully occupied. As physical exercise the game is excellent, if *consciously* taken as such. All manner of forward, side, and back bends, stretches and balances are indulged in without ceasing while the body is trained in

quick foot and hand action. Another point in its favour is the facility with which it may be played. Any wall will do and two players are quite sufficient for a good game,—even alone, playing right hand against left, one may get splendid exercise.

Tennis is excellent exercise, but its requirements are expensive. Football is too strenuous for any but the vigorous, and requires at least twenty-two players for a good game.

Golf, which is partly a society function and partly an absorbing business, is too lengthy for an ordinary mortal subject to the Scriptural limitation of three score and ten years. The interruptions are too frequent for it to be useful as a good walking exercise, and the few body-twists used in it are so separated that almost a day must be wasted to get as much exercise as might be had, by swinging an axe, in half an hour.

Harm is done sometimes during vacation time. Men, who throughout the year have taken very little exercise, begin at the seaside to call upon the body to accomplish feats that only the trained athlete could undertake with safety.

The exercise of that uncommon gift, common-sense, would enable such to spend the vacation in a way calculated to store up a reserve of strength sufficient to carry them through the work of the following year. Often the best thing for a brain-

fagged student is to spend the first few days of vacation drowsily idling in the sun.

Work at the exercises strenuously enough to induce a copious perspiration. This sets running the myriad rivulets of the skin, rids the system of effete matter in the way Nature intends, tones up the skin, and keeps it in health. The skin that never perspires is a dull inactive covering that becomes clogged and unhealthy because unused. Those who wish to reduce weight should wear extra clothing when exercising, and remember that for them the exercise is beneficial from 'perspiration-point' onwards.

Much health is hidden in a garden of weeds. Let him who is without an appetite or who suffers from insomnia, borrow or buy a mattock and spade, put on an old suit of clothes and spend forty minutes daily digging vigorously in that garden, and he will come to know the truth of this. That was no idle precept given to man 'thou shalt earn thy bread by the sweat of thy brow.' Many to-day are suffering from the same complaint as the Eastern monarch of history. In his case physician after physician was called and prescribed remedies,—but in vain. At last came one who studied the patient and then brought to him a small skin bag tightly filled and sewn. 'This bag, your majesty,' said he, 'is filled with precious herbs containing the magic power of giving health. But to awaken this power it must

never be suffered to remain for an instant on the earth, but must be beaten up into the air by the hand of the patient, and the more it is beaten the better will the magic work.'

The king arose from the seat whereon he had been wont to spend his days and at once began beating the bag high into the air. The courtiers wondered to see the king bounding in all directions about the garden, streaming with perspiration as he strove to keep the bag from falling to the earth and speedily snatching it up if perchance it fell. The magic worked successfully, and the physician was duly rewarded.

Steady sedentary work demands a strong constitution in him who undertakes it, and also that that constitution be treated fairly, else the body will be a continual hindrance to the work of the soul.

CHAPTER IV

POSITION, STANDING, WALKING, RUNNING, SKIPPING, MEDICINE BALL

I. *Position* means conscious tension of the whole body. The head is lifted as high as possible and the body stretched from head to heel. The chest is lifted ; chin drawn back ; abdomen drawn in as forcibly and as far as possible. Chest-lifting does not mean throwing the shoulders back,—this can be done while the chest remains unmoved. It means raising the ribs by means of the muscles of the chest and sides. Practise it by standing with head, shoulders, hips and heels against a wall, and, keeping the shoulders perfectly quiet, raise the chest and draw in the abdomen simultaneously. Position gives proper pose to the body, and after some practice the conscious tension necessary in the beginning becomes unconscious and habitual.

II. *Standing and sitting*.—Keep Position—correct carriage of body is necessary for health—do not relax when sitting, nor sit with crossed legs. One who sits with out-curved back has his organs

cramped and congested, and they cannot work properly. The muscle-stretching which the keeping of Position involves causes circulation and keeps the bodily organs normally working. Remember that the healthiest chair is an uncushioned timber one.

III. *Walking*.—Walking is nature's exercise, and is a splendid health-giver if properly done. To get good results one must take Position, and must enjoy the walk. Walking against time, nervous and anxious, or with a mind filled with cares, does little good. Leave worry at home, and breast the invisible tides of air with vigorous stride and hearty enjoyment. If *Position* be not taken, the body will fall into some habitual attitude, bent and unhealthy, but easy, and the strong leg muscles, which need no exercise, are the only ones that will get any. Whereas, by striking Position *hard*, for, say, five minutes every quarter of an hour, and keeping an upright carriage, all the trunk muscles, loin, shoulder, back, chest and abdominal, are at work, as the beginner soon realises. Practise long, steady breathing at the same time. Swing from hips, and let heel strike the ground, with straight knee. Keep a set of underwear for walking and good strong boots, and do not be afraid of a good fast walk of four, five or six hours, when you have a free day. It will open the pores, clear your mind, invigorate your body, teach you something

about Nature, and put you in good humour with yourself and the world. Never 'slouch' along a road, it will make you tired physically and mentally. When going for a long walk, a good plan to prevent blistered feet is to make a lather of ordinary soap and cover the socks with it from toe to heel : another hint,—never vary your pace once you get going. When the walk is ended, change, and rub down with rough towel. If any tiredness be felt, a few minutes of steady massage will remove it and prevent subsequent stiffness.

Some may complain that they have not the time necessary for walking. Let such drop all the tram-fare pennies into the poor-box and walk wherever and whenever they possibly can, and the mileage covered in a year will astonish them. Imitate that parish priest who, having a parish too large to be covered on foot, drives to the farthest sick call, sends the trap home, and makes his way from soul to soul needing him, on foot, arriving home in the evening with his day's work done, tired and dusty and hungry and happy. A healthy appetite and good digestion and sound brain-refreshing sleep follow such exercise. It is an exercise that can be made strenuous enough to keep the strongest in condition, and yet is so easy that anyone, even the weakest, may indulge in it with benefit. A medical doctor says of it : ' Walking as an exercise is without question the least injurious and can be made the

most universally beneficial of all out-door sports. It is suitable for all ages. It is within the reach of the poor as well as the rich, it can be graded to the physical ability of the most delicate or prescribed so as to tax the utmost capacity of endurance in the strongest.'

Sitting.—If it be difficult to keep Position for any length of time when sitting or standing, weakness of the muscles of the waist is the cause, and these must be strengthened by exercise. This is the first thing insisted on at a military school, and the 'setting up' exercises given there to attain Position, or correct pose of body, change in a few weeks a lounging, clumsy boy into a smart, sharp-stepping cadet, alert in mind and body. Of course all tightness of clothing must be avoided, for that leads to muscular atrophy: swathe a healthy limb in a tight bandage and soon it is weakened: compress the body with tight-fitting garments and not muscular weakness only, but organic displacement follows and ill-health. Strengthen waist muscles, instead of binding them until they are useless: this causes the strengthening of the internal muscles that support the various organs and brings health there. If waist exercise were substituted for waist-binding the number of the cases of rupture and displacement that occur would be notably fewer.

Running.—For lung-development, slow running

for a few minutes with high knee-action, using only the ball of the foot, is very useful. Keep Position while practising.

Skipping is splendid exercise. *Position* must be kept, particularly when skipping with forward swing of rope. Skip first with forward swing then with back swing of rope. The rope is useful but not essential, for skipping can be practised as stationary running.

Medicine Ball.—This is a ball that looks like a very large Association football. In fact an old football cover stuffed so that it will keep its shape, and weighing anything from 4 to 9 lbs., would make an excellent medicine ball. It may be used by one, or by several.

(a) Exercises for *one* alone are :

1. *Position* ; throw ball high in air with both hands and catch on return ; throw with one hand, catch with the other.

2. Ball at arm's length overhead, both hands : bend back ; throw ball high in air and catch at arm's length in front. Repeat.

3. Ball at arm's length overhead, both hands : bend sideways, right, throw ball on high and catch. Same with left. In making the catches, follow the ball almost to floor.

(b) Exercises for two men :

1. Hold ball with two hands to chest—throw to opponent, who catches and holds in same way

and then returns. Slow at first, let the movement quicken by degrees.

2. Holding ball in left hand, bend backwards and sideways until almost touching floor, somewhat in the manner followed in 'putting the weight,' tense every muscle and then throw the ball to opponent, following on in forward thrust and bend. Opponent catches on one hand—bends back and returns in same way as described above. Same throw with right hand.

3. Turn your back to opponent; hold ball in both hands at arm's length in front: swing down—ball going to toes: swing up and throw ball to opponent, with strong back bend and thrust. Then turn—and receive ball from opponent, who turns his back to you, and throws ball as above.

CHAPTER V

BENDS, LUNGES, PULLS, BALANCES

Neck bends.—(a)—1. Position. 2. Bend head sideways till ear touches right shoulder ; same to left shoulder. 3. Bend head till chin touches chest ; then backwards as far as possible. Do slowly and keep steady strain.

(b)—1. Position. 2. Keep head erect and twist head to right till chin is over right shoulder ; same to left. Make a circle with the head, keeping body erect, and bringing the head as nearly horizontal as possible. Reverse frequently in this to prevent giddiness.

Hip bends.—1. Position ; feet apart ; hands on hips. 2. Fix eye on object on wall about five feet from floor ; keep looking at this, and bend slowly forward till body is horizontal—do not bend knees. 3. Rise ; bend back and look at wall behind, at



FIG. 1

a point as near to the floor as possible. 4. Rise ; bend sideways right to horizontal, then to left.



FIG. 2

5. Circle with head as near level of hips as possible (Fig. 1). 6. Reverse circle.

Lunges.—1. Position ; join thumbs overhead ; stretch full (Fig. 2) ; lunge to left ; touch floor (Fig. 3) ; recover, and lunge to right.

Arm Swing.—1. Position ; inhale to full extent of lungs and hold breath ; swing right arm in circle upwards and backwards, then downwards and backwards. 2. Same with

left arm. 3. Both arms together. 4. Exhale and relax muscles ; whole takes from twenty-five to thirty seconds.

Pulls.—(a)—1. Position ; keep knees straight ; grasp with two hands an imaginary weight at side of foot on floor. 2. Lift slowly, hands close to side of body, with hard pull to shoulders ; then push as high overhead as possible. 3. Bend to other side and lift in same manner.



FIG. 3

(b)—1. Position ; grasp imaginary rubber ring in front of chest. 2. Pull slowly and strongly, rising at the same time on toes, till hands come round to armpits and elbows are close to sides, then lower heels and relax muscles.

Body Twists.—

(a) — 1. Position ; extend arms sideways horizontally (Fig. 4). 2. Bend

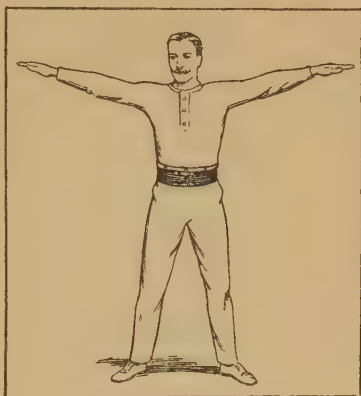


FIG. 4



FIG. 5

to right, raising left arm overhead and circling down till fingers touch heel of right foot, while right arm circles down, and up behind body (see Fig. 5). *Knees must not be bent.* 3. Reverse exercise to left side. If one unpractised in this exercise can get within a foot of the right heel at the first attempt, being careful to keep knee straight, he will be doing very well, and in a short time, by steadily working, he will loosen the stiff

lumbar muscles and easily join finger and heel.

This is a capital liver exercise.

(b) — I. Position ;



FIG. 6



FIG. 7

extend arms as in Fig. 4, and circle as far as possible to right, same position, do Reverse. 2. Arms circle till left hand points straight to the first position, that is, it the front and right ward (Fig. 6). 3. Bring right hand down to touch floor goes as far as possible backwards in Fig. 7.



FIG. 8

(c) — I. Position ; feet apart overhead (Fig. 8) ; swing down strongly and swiftly, hands

between legs, till upper arms touch thighs (Fig. 9).

(d)—1. Clasp hands overhead, circle as near horizontal as possible with hips as centre (Fig. 10).



FIG. 9

Balances. —

(a) — 1. Position; extend arms sideways, as in Fig. 4; bend forward, balancing on straight right



FIG. 10

leg, till body and left leg are in same straight line, horizontal (Fig. 11). 2. Recover; same back-

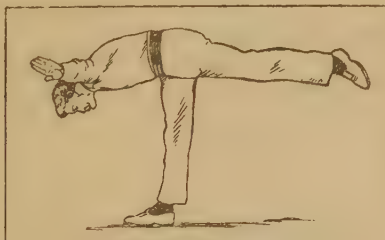


FIG. 11

wards (Fig. 12); recover. Do same balancing on left leg.

(b)—Position; extend as in Fig. 4, balance

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on right leg ; bend sideways to right, keeping body and left leg in same straight line and

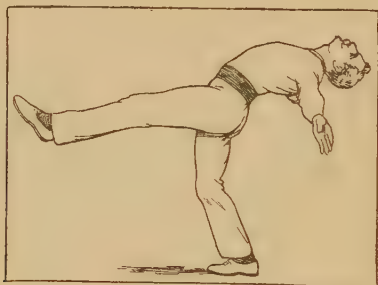


FIG. 12

arms at right angles to line of left leg, keep

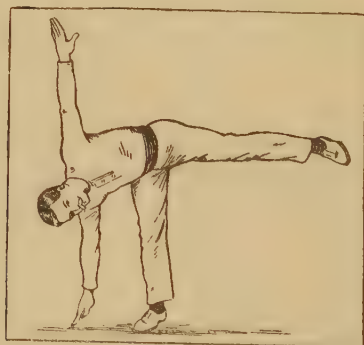


FIG. 13

right leg straight ; touch floor (Fig. 13). Recover—same exercise to left.

Exercises (a) and (b) balancing on left leg.

CHAPTER VI

CHAIR EXERCISES

A. *Position* ; place chair with its back against wall ; put hands on front corners, wrists out, fingers along front edge ; keep the body, though nearly horizontal, at *Position* all through this chair exercise — no bending at hips or knees (Fig. 14). Lower body slowly till chest touches chair edge :

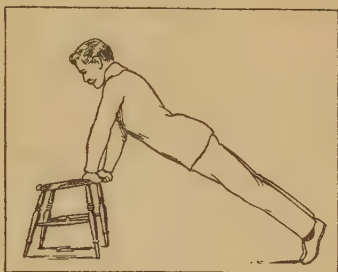


FIG. 14

both elbows go out from body : recover slowly and repeat fifteen times.

B. Hands on front corners of chair but with ordinary grip ; push back from chair, bend knees, till almost sitting on heels, bend forward, as Fig. 15, till hips are close to floor near chair ; raise body as high as possible and push back again with hips raised and back arched. Repeat. When

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this exercise is properly done the hips describe almost a complete circle.

C. Hands on chair as in B ; curve body to left at hips, circle downwards, across and back—making complete side circles with hips.

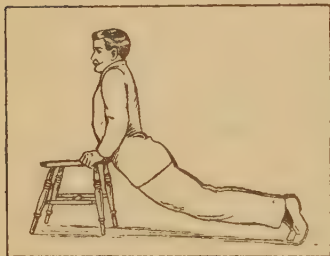


FIG. 15

D. Hands on chair as in B, so that body is lowered till face is level with chair seat, the head is in front of chair edge. Lower

slowly by bending elbows, till face is level with edge of chair : keep *Position*. Push forward in same position till face is over chair seat ; rise slowly by straightening arms, looking backwards along ceiling. Repeat fifteen times.

E. Sit sideways on chair. Position from waist up—rigid. Hook

toes under box or bed. Bend slowly backwards till head touches floor (Fig. 16).

Recover slowly. Repeat.

When practising

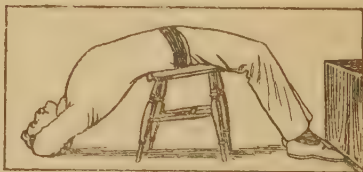


FIG. 16

this exercise at first, the beginner should lessen the strain, all of which comes on the flaccid abdominal

muscles, by holding back of chair with one hand. When muscles are sufficiently strong do the exercises with (1) arms folded behind back ; (2) hands clasped behind neck ; (3) arms at full length overhead ; (4) with head on floor, stretch arms at full-length towards opposite wall ; (5) head on floor, fold arms behind back and twist body till shoulders are in same vertical line ; reverse twist ; (6) arms folded behind, do the bend by turning face and body to right till head touches floor—then twist body to left and come back to upright position by circle upwards to left. All slowly and strongly—keep muscles tense.

F. Get two chairs ; place about eighteen inches apart, one hand on each ; dive between them so that head nearly touches floor and shoulders come

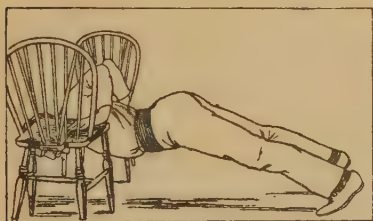


FIG. 17



FIG. 18

to level of chair seat—curve body forward (Fig. 17) and upward with chin raised and face looking back as far as possible on ceiling (Fig. 18).

G. Place two chairs back to back about eighteen inches apart (or use table and *prie-Dieu*). 1. Place hands on them ; bend legs at knees ; lower body till armpits touch chair backs ; raise again. Repeat. 2. Bring legs forward slowly till feet are level with hips (Fig. 19). Lower slowly. Repeat. 3. Same position as in Fig. 19 ; lower body by bending



FIG. 19



FIG. 20

elbows ; lower legs and curve slowly backwards till feet are again at same level as hips (Fig. 20).

All the chair exercises must be done very slowly and without the slightest jerk ; Position kept throughout and work until each exercise can be repeated about fifteen times. Do exercise E carefully until muscles are sufficiently strong—then it may be done without holding back of chair when bending.

CHAPTER VII

RUG EXERCISES

I. SIT on floor on rug. Position: 1. Keep knees perfectly straight and place palms on soles; wrists should touch toes (Fig. 21). Practise forward swing till this becomes easy. 2. Grasp imaginary rope at feet, all tense, pull hard, slowly back till lying at full length on rug.

Do not let body fall but keep conscious command till shoulders and head touch rug. Pull with hands close to body—raise chest to full extent—push arms in same plane till at full-stretch beyond head;



FIG. 21

relax all, body is as in Fig. 25, except that feet rest on rug. 3. Slow and strong right side-stretch, that is, reach with right hand as far as possible and lower right heel at same time—this stretches side trunk muscles; same with left

side. 4. Hook thumbs—biceps by ears—rise slowly without jerk to sitting posture. Repeat. If abdominal muscles in the beginning are not strong enough to raise body to perpendicular, hook feet under bed or furniture and do exercise in that way. 5. Join hands behind head and rise.

II. Same as I. till stretched on floor. 1. Raise feet, legs straight, to perpendicular, lower slowly; do not touch floor with heels. Repeat fifteen times.

III. Same as I. and II. but go further. 1. Curve body and balance on shoulders (Fig. 22). Keep arms on floor at side at first to aid in keeping balance. 2. Lower feet



FIG. 22



FIG. 23

until horizontal over head, then push towards ceiling as in figure. Repeat fifteen times. Recover slowly; do not let hips *fall* back to floor, lower under command of the will, not by force of gravity.

IV. Same as I. and II. but continue curving body till toes touch on floor beyond head (Fig. 23)

recover slowly. Repeat. Practise this till toes can be made to touch floor close to head. While in this position hold feet in hands and practise. Press till knees touch shoulders. Recover slowly.

V. Same as I. till stretched on floor. Raise feet as in II. ; keep feet perpendicular and knees straight ; lift shoulders and touch soles with fingers. Repeat fifteen times.

VI. Same as I. till stretched on floor. 1. Bend legs and bring knees over body ; at same time raise arms, which with thumbs joined are at full-stretch over head, and raise head and shoulders and touch knees with upper arms : the bending of legs and arms is done simultaneously—only small of back is on floor (Fig. 24). 2. Stretch out again ; do not let feet touch floor



FIG. 24



FIG. 25

Fig. 25). Repeat fifteen times. Recover slowly.

VII. Same as I. to stretch ; raise feet, curve

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body and balance on elbow and shoulders (Fig. 26). Straighten body by pushing feet towards ceiling ; then lower and bend knees till they touch shoulders. Repeat.

VIII. *Human V.* 1. Same as I. to stretch ; join thumbs, raise arms, upper body, and legs at same time ;



FIG. 26

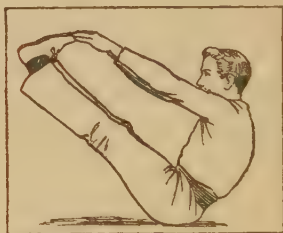


FIG. 27

place hands on soles : hips only on floor, as in Fig. 27. 2. Straighten to horizontal without allowing feet to touch floor, as in Fig. 25. Repeat.

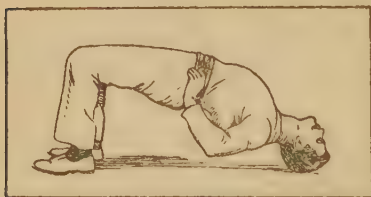


FIG. 28

IX. *Bridge.* Curve body upwards with only head and feet on floor ; knees are bent in this exercise (Fig. 28).

X. *Hand Presses.* 1. Lie face downwards on

rug; raise body slowly till arms are straight—keep Position—only toes and hands touch floor. Repeat. 2. Practise same with one hand behind



FIG. 29



FIG. 30

back (Fig. 29). 3. Same as I.; then place head on floor as in Fig. 30; recover and place head on floor as in Fig. 31.

XI. *Stand on hands*—full arm balance—(Fig. 32); raise and

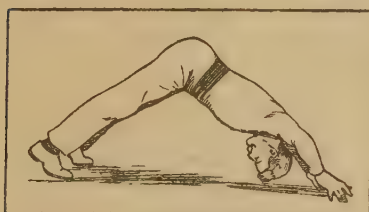


FIG. 31



FIG. 32

lower body by bending elbows. Practise against wall at first.

XII. *Hip Rocks*. 1. Sit on rug; raise feet

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about ten inches and balance as in Fig. 33. While in this position practise rocking sideways, and then backwards and forwards. 2. Stretch as in Fig. 34,



FIG. 33

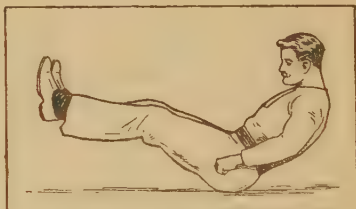


FIG. 34

back to Fig. 33. Repeat. 3. Clasp hands behind neck; stretch to full length; back to balance as in I., touch elbows and knees—stretch again and repeat.

XIII. *Bear Walk*. Palms on floor, soles and heels on floor, keeping legs perfectly straight (Fig. 35). Walk around the room in this position.

XIV. *Moving Bridge*. Stretch on rug face upward; draw feet close to body; raise body on



FIG. 35

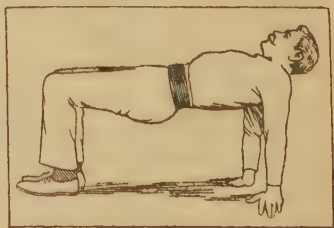


FIG. 36

hands and feet till it is in straight line from shoulder to knee (Fig. 36). Walk around room in this position.

CHAPTER VIII

VOICE EXERCISES AND BREATHING EXERCISES

1. PRACTISE reading or reciting in a strong whisper, exercising as fully as possible cheek and lip muscles, as if addressing a large audience. Throw the voice upward and outward, at the same time carefully conserving the breath.

2. Sing or speak the syllables Ka, Kay, Kee, Ko, Koo, until soft palate feels tired. Practise this at a piano, frequently changing the note.

3. Strike the note middle D on the piano. Take a book, or sermon, and on that note sing an extract from it, striving for richness of tone and distinct articulation and avoiding all strain. Change the note to E, then to F, and so on, but keep within the easy compass of your voice.

4. Practise humming with the lips closed and the teeth slightly apart, in such a way that the lips and nose vibrate strongly. This is done by breathing through the nose and practising till the vibration, which comes only from correct forward production, is obtained. To prevent monotony familiar

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songs may be thus hummed, very slowly and forcibly.

Remember :

First, your vocal organs are merely muscles and must be treated as such. If unduly strained, they are injured just as are those of the arm or leg.

Secondly, to get them fit they must be trained like other muscles. In training them avoid all tightening in the throat. The position of the throat when one is just beginning to yawn is a correct one.

Thirdly, train for a fortnight or three weeks with steadily increasing vigour before any big pulpit effort.

Fourthly, when in the pulpit begin easily and let the muscles 'warm up' gradually, just as an athlete does before putting his to the test. This will prevent many a strained throat.

Fifthly, all correct voice production is smooth and easy—the presence of strain is pernicious and denotes wrong method.

Breathing Exercises :

1. Inhale slowly and deeply—exhale suddenly.
2. Inhale suddenly—exhale slowly and deeply.
3. Deep Breathing. Take position. Inhale till lungs *feel* quite full. Then continue striving to force the air into the lungs. Exhale until lungs feel quite empty, and then continue the same effort for as many seconds as possible. Repeat. This makes for lung expansion and blood purification

because it rids the system of a residuum of vitiated air that remains in the lungs and is an infallible headache-producer, unless moved by deep breathing.

4. Inhale during six, steps when walking ; hold the breath for the next six, and exhale during the third six ; repeat during five minutes. Let each inhalation and each exhalation be as full as possible. After a time take seven or eight steps.

5. Practise speaking, first in a medium tone, then in a loud tone while walking at a rapid pace, and holding the body in Position. Practise gesture and voice until, like the fingers of the skilful musician, they are used unconsciously, and never forget that the motive force to touch the human heart is derived,—not from graceful gesticulation and voice volume, but from the morning meditation.

CHAPTER IX

HEAD AND LIMB PRESSES

THESE are a special set of exercises, and have worked cures in cases of tired head, and of heart trouble. A peculiarity about these exercises that must be noted is the rest of two and a half minutes between each complete motion. Another feature to be noted is that they must never be done in the same order twice in succession.

I. Position ; seated. 1. Place palm of right hand against right temple. Move the head, keeping the face upright, to the right until the chin is over right shoulder, keeping up steady resistant pressure of hand against head. The head pushes, hand resists. 2. Then push with hand against head—head resisting, hand pushing—till face comes back to front position again, keeping throughout a steady resistant pressure of head against hand. The movement is slow, taking about ten seconds till chin is over shoulder, and ten seconds to force head back again. A strong pressure should be exerted. Rest for two and a half minutes. Repeat.

II. Same movement as I. but with left hand to left shoulder and back. Rest for two and a half minutes. Repeat.

III. Place hand against forehead. 1. Push down with head against steady resistance of hand till chin touches chest. 2. Then push up with hand against strong resistance of head to first position. Rest for two and a half minutes. Repeat.

IV. 1. While right arm hangs at side clasp right wrist with left hand. Force right arm, straight, forward and upward against strong downward pressure of left hand, till it is horizontal. 2. Force right arm down strongly resisting, by pressure of left hand, to first position. Rest for two and a half minutes. Repeat.

V. Same as IV. but with right hand clasping left wrist. Rest for two and a half minutes.

VI. Seated, cross left ankle over right. 1. Press up to horizontal with right against downward resistant pressure of left foot. 2. Press down with left against resistant pressure of right to first position. Rest for two and a half minutes.

VII. Same as VI. but with right ankle over left. Rest for two and a half minutes.

CHAPTER X

MASSAGE EXERCISES

MASSAGE is beneficial, first as a skin tonic, the steady persistent rubbing giving tone and health to the skin in a very marked way ; secondly, to remove tiredness and soreness of muscles after heavy exercise, long walks, etc.

The following is a splendid massage exercise. Immediately on rising, strip, and with a strong grip and steady pressure begin at wrist and rub arm thoroughly to shoulder ; then same with other arm. 2. Put hands behind neck and rub strongly down front of body to abdomen ; swing arms behind back and rub back crossways with back of hands. 3. Bend forward and rub from loins to ankles ; then from ankles to abdomen ; then both hands side by side, crossways up front of body ; then throw hands behind neck and repeat. In two or three minutes, this exercise sets the blood coursing through the body—thoroughly awakens the whole man, and even in the depth of winter, in a cold room, causes a warm glow to permeate his whole system.

As a consequence, instead of creeping about, only half awake, with body shivering and faculties half dormant, one is aroused thoroughly in mind and body in the first five minutes after rising, and is possessed of a feeling of energy and fitness, that will affect materially the work of the day. After two or three minutes of the above rubbing, dip a towel in the water-jug and wring it so that water will not run from it. With this rub down the body thoroughly, and finish with a dry towel.

When tired after walking or exercising, immediately on arrival in room, strip, clasp ankle firmly with one hand and draw, with strong grasp on limb, the hand upwards, followed by the other hand. Work along limbs in this way, rubbing in upward direction only—never downward: circular massage on abdomen, then upward on trunk to neck—and finish upward rub at top of head. This exercise will prevent muscle stiffness and soreness.

The following massage exercises are excellent remedies for stomach and liver troubles and constipation. To do them lie on back on rug on floor—draw heels close to the body as this relaxes abdominal muscles:

I. Clasp knee—press to body, so that knee presses against chest—once a second. Do this with right and left knee alternately.

II. Place palm of right hand against right

side of abdomen. Push across to left side : grip left side and pull back across to right side. This may be done with both hands instead of one.

III. Same as II. with left hand against left side.

IV. Place thumbs about an inch apart at upper part of right groin below the ascending colon, the position of which may easily be seen by consulting any book on physiology. With thumbs side by side work upwards along the colon in a series of short inward and upward thrusts. Continue across body, and down in same way as circle in V.

V. Rub with steady hand pressure in circle around abdomen, moving across from right to left, then down and complete the circle. A glance at an anatomical plate will show that this pressure follows the course of the larger intestine.

VI. Tap firmly with finger-tips of both hands along same course as V.

VII. Press finger-tips of left hand under left corner of stomach and finger-tips of right hand under right corner of stomach. Press inward and below stomach till fingers meet in centre of body—then press inward and upward to centre arch of ribs, under breast bone. Repeat each exercise for about two minutes.

CHAPTER XI

CONCLUSION

REMEMBER that Position is to be taken and kept quite independently of breathing. It would be an error to try to get it by a deep inhalation. The trunk muscles must be worked and drawn into Position, while the process of breathing remains regular and unchanged.

When working at the exercises the mind must be filled with the idea of strengthening that organ or muscle that is being worked at specially, and it must be bent upon this fact keenly and with enjoyment. Monotony must be avoided, and to help the mind to retain its interest, select each day any exercises that may appeal to it at the moment: never follow any regular order. It is essential for success that this feeling of keen zest and enjoyment be present.

Always breathe fresh air. Keep windows open for twenty-four hours daily, wide open in summer, and in winter open for at least an inch at top and at bottom. When sleeping, a

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screen to intercept a direct draught may be necessary.

These exercises, if used steadily, energetically, and with enjoyment, will bring the body to a normal state of health, building up and strengthening an undeveloped one, and eliminating superfluous matter from a body that has become weighty through neglect. Work steadily. It may be difficult and disheartening in the beginning, but persevere, and normality once attained, the rest will be easy. Body and soul will act harmoniously, and the earnest worker, untrammelled by bodily incapacity, will press strenuously onward in that field that is white with the harvest, every heart-beat a throb of enthusiasm, and every moment of life a moment of work for Him Whose life is an example of tireless labour, our Lord, our Master, and our God, Christ Jesus.

THE END

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